

The SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA.

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**The Domestic and Foreign Missionary Society of the Protestant
Episcopal Church in the United States of America,**

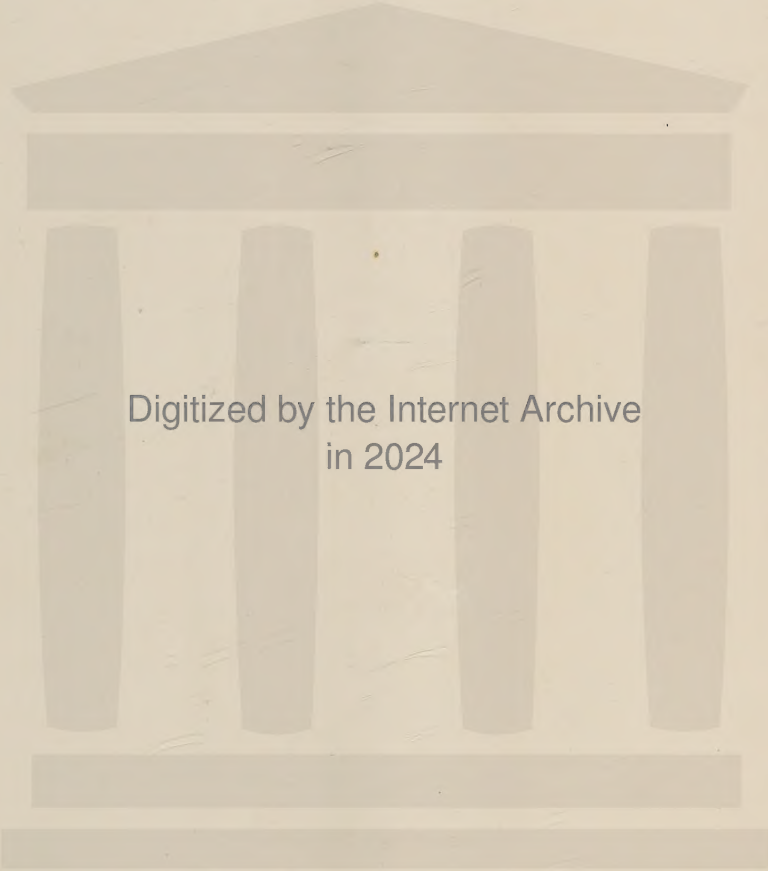
COMPOSED OF ALL MEMBERS OF THE CHURCH,

**Represented in the BOARD OF MISSIONS, which meets triennially
and is composed of both Houses of the General Convention
and the Board of Managers.**

THE MISSIONARY COUNCIL,

**which meets annually, is composed of all the Bishops and an equal
number of Presbyters and an equal number of laymen.**

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THE REV. JOSHUA V. HIMES.

THE SPIRIT OF MISSIONS.

VOL. LII.

JUNE, 1887.

No. 6.

BOARD OF MANAGERS.

THE FOLLOWING ARE ELECTED MEMBERS:

RIGHT REV. JOHN WILLIAMS, D.D., LL.D., *President.*

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Mr. Alfred Mills.

Mr. W. Bayard Cutting.

Mr. Bache McE. Whitlock.

Mr. Elihu Chauncey.

Mr. Wager Swayne.

Mr. James M. Brown.

All the other Bishops of the Church and the Secretary and Treasurer of The Domestic and Foreign Missionary Society and of the Board of Managers are members *ex-officio* with all the privileges of membership except the right to vote.

The Stated Meetings of the Board of Managers are held on the second Wednesday of each month, at one o'clock in the afternoon.

REV. WM. S. LANGFORD, D.D., *General Secretary,*

REV. JOSHUA KIMBER, *Associate Secretary,*

MR. R. FULTON CUTTING, *Treasurer,*

MR. E. WALTER ROBERTS, *Assistant Treasurer.*

22 BIBLE HOUSE, NEW YORK.

Remittances should be made to the TREASURER; all other communications to the GENERAL SECRETARY.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, MAY 11TH, 1887.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair) and Scarborough; the Rev. Drs. Hoffman, Reese, Eccleston, Davies, Saul, Satterlee, Shipman, Swope, Hall, Huntington and Applegate; and Messrs. Coffin, Fuller, King, Shoenberger, Mills and Chauncey. Of the members *ex-officio* the Right Rev. Dr. Boone was present.

— Communications were received from Bishops Perry, Hare, Quintard and Welles in relation to their work.

— Communications were also received from the several Bishops and a number of missionaries in the Foreign field, portions of which will be found in the Foreign news.

— Acting under Article IV. of the Constitution, the Board appointed

the meeting of the Missionary Council to be held in Philadelphia on Tuesday, October 25th next, subject to the approval of the Presiding Bishop. The said approval has since been received.

MAKING APPROPRIATIONS FOR THE NEW YEAR.

THAT we are approaching the end of the present fiscal year is indicated by the fact that the Board of Managers at its meeting on June 8th, is expected to make the appropriations for the new year, which will begin September 1st.

This should be an occasion of great interest, as the Board will be acting in an important sense for the whole Church in relation to its missionary work, Domestic and Foreign. In the name of the Church it will make pledges to the Missionary Bishops for their support, and for the amount that can be assigned for stipends of the missionaries in thirty dioceses and thirteen home missionary jurisdictions, and Alaska, as well as for the work in Africa, China, Japan, Haiti and Greece.

Every Churchman should feel that he is personally concerned in this act of appropriation; that he shares the responsibility and that the honor of the Church requires that all her members shall be ready with a glad mind to provide the means required to fulfil these pledges, which are made upon the faith that the needful money will be supplied.

FIRST MEETING OF THE MISSIONARY COUNCIL.

THE date designated for the first meeting of the Missionary Council is Tuesday, October 25th next, and the place is Philadelphia. We shall announce soon the detailed arrangements for the meeting.

The Council, it will be remembered, was elected under the amended Missionary Canon by the General Convention, in Chicago, last October, and is composed of all the Bishops and an equal number of Presbyters and an equal number of laymen. They will receive the report of the Board of Managers for the year ending with August 31st, and are authorized "to take all necessary action in regard to the missionary work of the Church which shall not conflict with the general policy of the Board [of Missions] as from time to time determined at its triennial sessions."

CONTRIBUTIONS FROM EVERY CONGREGATION.

THE ability in many congregations to give for the general work of missions is small, and other requirements may often seem to make it impossible to spare anything for missions, yet we hope and believe that there is no congregation which cannot send something for the cause which belongs to every member of the Church.

The reasons by which this may be urged are: First, every member of the Church is by virtue of his baptism a member of this Society, and the appeal of the Church through the Board is made expressly to all baptized persons as such and on the ground of their baptismal vows. Secondly, the clergy are the representatives of the Society in their respective spheres, and as

such receive THE SPIRIT OF MISSIONS and occasional publications of the Society in order that they may be informed, and inform the people of their charge of the work and needs of the Society, and ask their offerings. Thirdly, Title I., Canon 21, of the Digest, "Of Parochial Instruction," now makes it the duty of all ministers diligently to instruct all in their cures concerning the missionary work of the Church at home and abroad, and provide suitable opportunities for them to contribute from time to time of their substance for the maintenance of the same.

These considerations are a sufficient authority to justify the clergy in efforts to aid the work and to bring the people into direct relations of help toward it. It is above all desirable that it shall be in the heart of each one to do what he is able; and then we shall secure our wish in contributions from every congregation. There is time to contribute before the end of August for those who have not given this year.

WORKERS SADLY NEEDED IN JAPAN.

A STIRRING call for prompt help comes in a recent letter from Bishop Williams of Japan. The Bishop is apt to be cautious in his use of language and to weigh well his words, so that the Church should estimate the full force and significance of the utterance which follows:

"If the Church is to take her part in bringing the people of this land [Japan] to Christ she must now rise to the opportunity. Almost all the missions are stronger than ours and are still strengthening their forces. The missionaries of the five united Presbyterian missions have, I have been told, joined in asking their boards to concentrate their strength on Japan. This is without doubt the time to strike, if we are to do anything in this country. The Church ought to send out at least ten men at once. Oh, how I wish she could see the pressing necessity for prompt, vigorous action!"

WHICH IS THE BETTER WAY?

IN reviewing a horrible Indian massacre General Grant once said: "A war ensued which cost the nation thirty millions of dollars. Fifteen or twenty Indians have been killed at an expenditure of more than a million of dollars apiece." This was the price of the Modoc war, more than a million dollars each for dead Indians. Yet there is a current saying, that there is no good Indian but a dead Indian. In the face of that proverb and of the terrible cost of cruelty is the tangible fact, that thousands of Indians have been converted into loyal and loving disciples of the Lord Jesus Christ and are leading quiet and peaceable lives. The government, however, is spending every year many times as much for defence against Indians as the whole Christianity of America is spending to rescue these unfortunate people and transform them into good citizens.

Surely Christian charity ought to reach out a strong arm of mercy to lift these people and save them from the crushing force of an on-moving civilization, and as a matter of economy, to say nothing of the claims of love, it would be better to invest more in missions to the Indians and less in war against them,

The Church at Home and Abroad says: "How would the expense of defending ourselves against the Indians compare with the cost of all our mission work among them? Which are the cheapest "national defences" against Indians—soldiers or teachers? Powder or preaching? Guns or Gospel? Which are the most effective? It is stated on good authority that military operations against the Indians have cost the United States Government during the last fifty years four hundred millions of dollars. Surely four millions of dollars would be a liberal estimate for the cost of all work of evangelization and education done for the Indians by the Church and the nation. Four millions for Gospel; four hundred millions for guns!"

EDUCATIONAL ENDOWMENTS.

THE liberal provision for higher education which has been made during the last few years by such men as Ezra B. Cornell, Johns Hopkins and Leland Stanford, which last it is understood will amount to over \$10,000,000, for the Stanford University in California, is being continued, the latest instance being the bequest of Mr. De Pauw of \$1,250,000 to found the De Pauw University in Indiana. Within this year Mr. Jonas G. Clark, of Worcester, Massachusetts, gave \$1,000,000 to found Clark University in that city, and he has now added another million to it, constituting the largest single charitable gift ever made by a private person in New England. These, with the liberal gifts which have been bestowed on some of the older institutions, will make the last half of the nineteenth century noted for princely benefactions in behalf of education. We noticed, a few days ago, a high school which is being erected in Fall River, Massachusetts, to the memory of a young man who died there and left a large fortune. The building is to cost three-quarters of a million, and will probably surpass in magnificence any school building in this country.

While one must feel a sense of pride and satisfaction in the employment of large wealth for the advancement of learning, it is not possible to be unconcerned about the influences which may dominate in these new universities. Will they be friendly to the religion of Christ and tend to build up the student in reverence for divine things? We have no dread of antagonism between the highest learning and sound religion; but there is often an affectation of superiority to the religion of Christ, which may prove very mischievous, and should be guarded against. The important relation which education must bear to the welfare of our country makes it of the first consequence that these institutions shall be under the influence of educators who have reverence for the God of the Bible.

STRENGTHEN CHRISTIAN COLLEGES.

IN view of the importance of having educational institutions under the guidance of Christian leaders, we would call attention to the great need of strengthening those institutions which have proved loyal to the God of truth. Our Church colleges, such as Trinity and Kenyon, Hobart, Sewanee, Racine and others of less note have before them a future of great usefulness if they can be helped now with timely gifts to strengthen their endowments and in-

crease their facilities for meeting the demands which are urged upon them by the superior advantages so liberally provided for new institutions, and also by the requirements of a more costly age. A few years ago, forty or fifty thousand dollars was thought to be an ample endowment of a professorship; but with the lower rates of interest such endowments require to be supplemented, and new departments need to be established to supply the variety of teaching which is called for to-day. Trinity College, in Connecticut, has beautiful buildings, and, with the means at its disposal, is doing good work in New England; but how much better work could it do if it were sufficiently endowed. Kenyon College, in Ohio, occupies a central situation, unsurpassed for beauty, and has an enviable record of graduates who have taken high rank in the nation. An effort is now being made to add to the endowments of Kenyon and equip her for a larger degree of usefulness. We call the attention of Churchmen to their own institutions, in the hope that more may be disposed to consecrate their wealth to the advancement of education under the sanction of the Church.

EDUCATION AND THE MISSION WORK.

WE do not underrate the bearing of the educational impulse, as manifested in the new colleges, upon the Christian and missionary work which must be done in our country within the next few years. We rather see in it the necessity for the Church to take a higher aim and to provide a better equipment for the men whom she is to send out as teachers and leaders. In order to do this she must be enabled to supply in her own institutions the best of teaching and to support men of strength abreast of the times as instructors in her colleges and theological seminaries. A few well endowed institutions will do the work better than many weak ones. We have enough theological seminaries; but they need quickening, and to this end they should receive larger endowments for professorships and lectureships.

We observe that the University of the City of New York has recently added a chair of "comparative religion viewed especially in relation to Christian missions," an endowment having been provided by a single gift. This is an advance which Churchmen should not be slow to follow. Such a department could be made highly interesting and eminently profitable if conducted by a man of strength and enthusiasm. The General Seminary has made rapid progress in new and beautiful buildings; but its capacity is fully taxed, and it requires help to complete dormitories which are now needed. Let the people of the Church see that her institutions have adequate support and that her instructors are stimulated by encouraging sympathy, and the good effect will soon appear in increasing life and energy.

CHRISTIAN UNITY IN JAPAN.

WE lately published the news of the organization of the Japanese Church. The conference which effected the organization adopted resolutions looking toward Christian unity, as follows:

I. That this United Conference of Missionaries of the Church of England and of the Protestant Episcopal Church of the United States of America, now assembled in Osaka,

wishes to place on record its desire for the establishment in Japan of a Christian Church, which, by imposing no non-essential conditions of communion shall include as many as possible of the Christians of this country.

II. That a committee, consisting of the Bishops and the Revs. A. Lloyd, H. D. Page, and P. K. Fyson be appointed to enter into communication on the subject with any committee that may be authorized to act in like manner on behalf of other Christian bodies in Japan.

III. That a copy of these resolutions be sent to the secretaries of the various Christian bodies in Japan, with a letter from the chairman, requesting them to communicate the same to the foreign members of their missions.

TWO CHURCH OF ENGLAND SOCIETIES.

THE Society for the Propagation of the Gospel and the Church Missionary Society observed their anniversaries in London last month, and their reports are of such general interest to Churchmen that we quote from them.

The Society for the Propagation of the Gospel showed an income for the year amounting to £105,711. The item of collections, donations and subscriptions shows a falling off as compared with the previous year of £2,242. The legacies had also fallen off considerably. The number of ordained missionaries, including nine Bishops, on the society's lists is 571: that is to say, in Asia, 181; in Africa, 132; in Australia and the Pacific, seventeen; in North America, 176; in the West Indies, thirty-six; and twenty-nine in Europe. Of these, 101 are natives laboring in Asia and seventeen in Africa. There are also in the various missions of the society about 2,000 catechists and lay teachers, mostly natives, and more than 400 students in the society's colleges.

The Church Missionary Society reported income for the year amounting to £207,793, an increase of £6,555 over the previous year. The report states that no less than 900 missionaries have been sent out by the society since its foundation; 355 native clergymen have been ordained, and more than 80,000 adult converts have been baptized. During the year eighteen university graduates have been accepted as missionaries; of whom twelve were from Cambridge, two from Oxford, one from Dublin, and three were medical missionaries from Edinburgh and Glasgow.

LARGE IMMIGRATION.

THE largest arrival of immigrants on a single day in the history of Castle Garden, in New York, was on May 11th last, when the number was only 200 less than 10,000. On May 19th, 1873, is the next largest record; but the number is not so great by 2,000 as on May 11th this year.

From the beginning of this year to May 15th, the whole number of immigrants landed at Castle Garden was 133,177, which is largely in excess of any previous year for the same period, and as compared with last year, when the number of arrivals was 89,136, it shows an increase of fifty per cent. Should the large inflow continue it is not unlikely that this may prove the banner year for immigration.

It is estimated that the average value of immigrants to the country is \$800 each, and it is easy to calculate that if the number shall reach 800,000 this year, it will add \$640,000,000 to the wealth of the country. Do we realize what

it means to take into our population three-quarters of a million souls yearly? If they all settled together it would populate a state of respectable size; but they spread out over the country, most of them going to the West, and three-fourths of the whole number passing beyond the Mississippi river.

The Christian patriot cannot contemplate this fact without enquiring what must be the moral value of this large immigration. Does it add to our moral wealth? Are these swarms of human beings from the old world being assimilated to the civilization of America? Are they receiving our traditions and moral ideas, or are they introducing strange customs and alien religions? It is a grave question, and becoming more grave every year, what effect they are having upon the life of our country. We believe they can be made amenable to our religious and moral life; but it behooves the Church to put forth energy in the work of evangelization, in shaping and moulding this great mass of foreigners so that they may become a valuable acquisition to our country.

This is a call for increase of activity in Domestic Missions the force of which the patriot and Christian ought to feel.

EDUCATION OF COLORED PEOPLE.

GENERAL ARMSTRONG, the principal of the Hampton Institute, who has made a tour of observation through the South, bears important testimony to the progress of education among the negroes. He says:

Fortunately the education requisite to make them good citizens and intelligent voters is being pushed in the South, especially in the cities, with remarkable earnestness. The public-school officers whom I met in various southern cities were active and hopeful; negro educators from the North were everywhere encouraged, and seemed appreciated; they appeared to have no sense of grievance, whether wholly independent or receiving more or less state aid.

The North is sending South about a million of dollars a year—chiefly through the churches—to maintain Christian colleges and training schools which shall supply teachers and leaders for the colored people, who are gladly accepted by the state authorities as free-school or high-school teachers. The former slave states are estimated to be paying about five millions of dollars annually for negro education, of which the taxation of the colored people yields about two millions of dollars; the rest comes from the self-imposed taxation of the whites. This is the true reconstruction, and it never was so active and hopeful as now. . . .

I believe that two millions, or perhaps more, of our negro population have still very inadequate school privileges, are wretchedly taught, if at all, and are suffering terribly from mental and moral darkness, helpless victims of others' avarice and of their own ignorance. We should hasten to help them. Can it be done? National aid is certainly of doubtful wisdom, if it must extend to all for the sake of reaching these, for it might do more harm than good. I do not believe in the "Blair bill" as a wholesome measure, and indeed do not see how the needed aid can now be given, the crying evil remedied, by any national measure. Every year, however, will brighten the outlook. The educational progressive movement at the South is, I believe, the most marvellous and the grandest fact or feature in this century of American life.

Dr. Haygood, of the committee of the Slater fund, adds his testimony to that of General Armstrong, as to the hopeful condition of education among the blacks, as follows:

There are a few things that I know, and one of them is the black man of the South

and the conditions which surround him. In regard to these I affirm, first, that the common-school idea is at last rooted in the South, beyond fear of displacement; it has come to stay, and the schools which it has created are steadily improving. Second, I affirm that the opposition to colored schools has practically disappeared; the fortunes of the two races are now acknowledged to be one. No man could now be elected governor of any southern state who should oppose common-school education for either race.

WANTS UNSUPPLIED.

WE reprint the following from our May number, hoping that it may attract the attention of some almoner of God's bounty who will be glad to erect one or the other of the buildings asked for :

URGENT NEED FOR TWO LARGE GIFTS.

At its April meeting the Board of Managers was constrained to decline to authorize the rebuilding of St. Agnes' School, at Osaka, the need of which is so clearly set forth in the Japan news, and for which \$10,000 is required. The Board was also obliged to decline Bishop Ferguson's urgent request for a building for the Hoffman Institute and the High School near Cape Palmas, for which about \$7,000 is required, which need is set forth in detail in Bishop Ferguson's letter elsewhere. Here are an opportunity and an appeal to those who have the ability by a single and generous gift to confer an immediate and lasting benefit.

BRIEF MENTION.

MR. HERBERT WELSH's thorough work in investigating the great wrong which was being done by the government to the Apache prisoners confined in Fort Marion, at St. Augustine, Florida, has produced its effect. The authorities have finally accepted Mr. Welsh's recommendations, and the Indians have been ordered to Mt. Vernon Barracks, a military reservation in Alabama. About 500 Indians were taken from the West and incarcerated as prisoners, the meritorious alike with the guilty. Mr. Welsh showed plainly that terms had been broken with the Indians, and that great injustice was being done to them. Mr. Welsh's work has been well done, and the excellent service of the Indian Rights Association has again manifested itself in behalf of a defenceless people.

BISHOP TUTTLE expects to visit Utah to confirm and ordain during this month, leaving St. Louis on the 7th and returning July 9th. The Presiding Bishop has placed Utah in his charge until the House of Bishops can meet in October for the election of a Bishop for that jurisdiction. Bishop Whitaker, who is in provisional charge of Nevada, is about to make a visitation of that jurisdiction.

THE Standing Committee of the Diocese of Missouri, of which Bishop Talbot, of Wyoming and Idaho, was a member, have passed a resolution of deep regret at parting with him from the committee and the diocese where he has been a laborious, faithful and successful minister, greatly beloved by his brethren, and congratulate the Church at large on so valuable an acquisition to her already noble band of Missionary Bishops.

THE frontispiece of this number is a portrait of the venerable Rev. Joshua V. Himes, of Elk Point, Dakota. Mr. Himes had been a minister of the Second Advent body for many years when he was received into the Church by Bishop Clarkson at past sixty years of age, and he has since done good and faithful service in the missionary work. A letter just received from Mr. Himes contains the following postscript: "Last week I was quite ill and not able to go to the church the Fifth Sunday after Easter, This is about

the only break in regular service for nine years. I am better to-day, the Sunday after Ascension-day, and held service and Sunday-school. I hope I am all right now. The 19th of May was my eighty-second birthday. Many of my people called upon me, which was very pleasant."

BISHOP ELLIOTT writes, under date of May 25th, from Warm Springs, Virginia, whither he has gone by direction of his physician. He speaks with much interest of his work and workers in Western Texas, and says: "Pray that I may find health and strength to go to my field and take up my precious work."

THE REV. Wm. B. Gordon, appointed March 17th, upon the nomination of the Right Rev. Dr. Lee, Presiding Bishop, under the resolution of the Board of Missions in Chicago, has set out for the City of Mexico. He left his home in Smyrna, Delaware, on Monday, May 23d, at which date the appointment for one year takes effect, the conditions having been fulfilled.

IN 1837 there were only seven Bishops of the English Church in foreign parts; there are now seventy-five colonial or missionary dioceses, the large majority having their own endowments. Of the sixty-eight which have been founded during the present reign the Society for the Propagation of the Gospel has helped to endow thirty-two, and has assisted to maintain the clergy in fifty-seven. Now, ten of the twelve Australian dioceses support their own Bishops; the six New Zealand dioceses do the same, as do also five of the dioceses in North America.

SEVERAL missionary hymns have been received in response to the request made in our April number; but none of them quite answers the purpose.

WITH OUR CORRESPONDENTS.

A VALUED correspondent of the clergy writes: "Have I been unfortunate in most of the missionary meetings that I have attended? The idea seems to be, that small efforts and low motives are more practicable than larger and broader ideas. I wish the speakers would take higher ground. Who wants to do a little for the cause of missions? Who wants its glorious work to be accomplished with the least possible self-sacrifice? It is the noblest object that can be presented to the consciences and to the aspirations of Christ's followers. It is not only their duty, as they value 'the recompense of the reward'; but it is their splendid, though fleeting, opportunity to work together with God. The honor should rather move them to seek every occasion to do their very utmost to push forward the missionary van of the advancing hosts of the militant Church. We can do that for a little while; but at death—not far off from any of us—'the night cometh when no man can work.'

"High motives are worthier than low, and more effective too, I think. In advocating missions especially they will not only be more elevating to both speakers and hearers, but far more influential in swelling the sum of the offerings. They who cannot join the foremost ranks, might be glad—by furnishing supplies—to swell those ranks and make them more efficient. Are private comfort and convenience to be considered at all in this connection? Is it not a shame even to suggest that it is worthy any one who places his hope on Christ to calculate how he can promote missions with the least possible inconvenience to himself?

"I wish the missionary speakers would ring out the promises more clearly and frequently; appeal to enthusiasm; put the work before the hearts of the people; and press upon their consciences the fact, that it is a supreme Christian duty to give freely as they have freely received, and to give continually as they are all the time receiving, and not only to give, but to work and to pray."

SELF-SUPPORTING WORKERS.

THERE has been of late a considerable increase in the number of self-supporting workers in the Foreign field of Christian missions. They are of two kinds: First, those whose expenses for outfit, passage to the field, purchase of land and erection of a house, are provided for by friends of the cause at home, and who after the house is finished and furnished are expected to support themselves by school-teaching and by cultivating the land. Medical missionaries are to support themselves by charging for their services. This is the plan of the Methodist Bishop Taylor, who has been the means of upward of sixty of such workers, clerical and lay, going to western Africa, mostly in the lower Congo region, of whom forty-seven are now there. Bishop Taylor's operations are entirely independent of the Methodist Missionary Society. The *Christian Witness* appears to be his organ, and he lays the wants of his mission also before the readers of the *Independent* and other papers. He has his own committee in New York for receiving funds, forwarding missionaries, purchasing and sending out supplies, and other purposes, and his mission can be said to be only partly self-supporting.

Even this partial self-support is obtained by methods which many do not consider wise. It is deemed quite unwise by many eminent missionaries to require heathen parents, especially at the beginning of a mission, to pay for having their children taught to read. It is very hard to convince the heathen that the object of the missionaries in coming among them is disinterested in a pecuniary and worldly sense, and it is much harder to do this if the missionaries will not even teach the children without pay. It is far better to imitate St. Paul in "taking nothing of the Gentiles" until after some converts are made, and the benefits of a Christian education are more or less appreciated by the community.

It may be less inexpedient to work agriculturally for food, than educationally for money, and yet in a climate like that of Africa especially, the more work there is in the garden and the field, the less evangelistic labor there must necessarily be in the neighboring towns and villages. Such devoted missionaries as Bishop Payne and the Rev. C. C. Hoffman said that it is necessary to husband your strength in Africa if you

desire to do much evangelistic work. Our aim, however, is more to state facts than to criticise methods.

Secondly: The other class of self-supporting workers, of which there is a steady increase, is that of those who are possessed of sufficient means to pay all the expenses of reaching the field, and of doing without a salary while in it, and some of these give largely to the cause besides. We have lately referred to some noteworthy instances of this class of noble workers. We now see it stated that Mr. L. D. Carpenter, of Seymour, Indiana, has lately sold out his business in order to go as a missionary at his own charges to labor among the Ainos (or aborigines of Japan) in the island of Yesso, where his brother, the Rev. C. H. Carpenter, also a self-supporting missionary, is already working. A young Englishman, a recent graduate of Cambridge, is going out at his own charges to labor under Bishop Bickersteth at Tokio. An English lady, who has been giving largely to the mission in Japan, has decided to give herself as well as her means to the work, and Miss Mary Vaughan of Brighton is going out at her own charges to labor in the mission at Hang Chow, China. One of the clerical members of our mission in Japan has been laboring without a salary, and we hope that our Church will have a due proportion of self-supporting missionaries.

The opportunities and openings for missionary work are now so unprecedented that there is a veritable missionary crisis, and the need is most urgent for a decided increase in the number of workers who can support themselves, as well as in the number of those supported by the contributions of the Church. "Lift up your eyes, and look on the fields, for they are white already to harvest;" but the laborers are few, and are overburdened with the work which is pressing upon them. In Japan, for instance, a missionary writes: "The growth of Christian sentiment in the nation is enormous, and the difficulty is to overtake the needs for instruction and evangelistic services." Another writes: "The avalanche of opportunities that slides down upon us almost stuns us." Who will embrace the present extraordinary opportunity for Christian work, and, with God's blessing, glorious Christian triumph in Japan?

CHRISTIAN PHYSICIANS FOR THE INDIANS.

THE Rev. George W. Wood, Jr., a Presbyterian missionary among the Assinaboines in Montana, writes as follows of the influence of the medicine-men and the need for Christian doctors among the Indians: "The Indians have made up their minds to live without the sun-dance, and some of the other heathen dances are going out of use. But they still cling to the grass-dance and the night-dance or marriage-dance (*han waci*). They still put faith in their medicine-men for the cure of sickness. Every case of illness is a contest with evil spirits; and, though often defeated, they still look upon the medicine-men as their champions. Most of the time they have no other treatment. The agency physician visits the sick faithfully when he is here; but owing to the distance from Poplar Creek and the difficulty of travel, he rarely comes here.

"The medicine-men are an obstacle in

the way of visiting the sick and conversing with them. They will sit by the patient for hours at a time day after day, drumming and otherwise 'making medicine' to drive away the evil spirits, till any patient but one with Indian nerves would be driven mad. The amount of time thus spent is a matter of definite contract determined by the amount of the fee. A horse is considered equal to about a week's service. A blanket will ordinarily pay for two or three days. A medicine-man must never be interrupted. No one must presume to visit the sufferer during his incantations. A good doctor could do far more to break up these superstitions than a minister. As Jesus attested His divine character to the generation with which He was on earth by healing the sick, so in the eyes of these people ability to cure diseases would be the best evidence of a divine commission."

MOHAMMEDANISM IN CENTRAL AFRICA.

VERY inaccurate statements are sometimes published concerning the zeal and success of Mohammedans in Africa. An assertion to which an extensive currency has been given is that there is an active propaganda for the spread of Islam in central Africa in connection with the great mosque and college of El Azhar at Cairo, and that the students in the college number no less than 10,000. The inaccuracy of this was pointed out some time ago, and is again shown by General Haig, a member of the committee of the Church Missionary Society, who is now visiting Egypt. General Haig writes that a doctor of that college assured him that he "had never heard of missionaries being sent out from the college to spread the faith anywhere, and that he did not believe that there was any such organization for central Africa." The number of students is at times large; but this is only just before a conscription, the object being to avoid enlistment, all students being exempted. General Haig says that he believes that the information which he received from this doctor is correct, and that it was confirmed by the Rev. Mr. Klein, a veteran Church of England missionary in Egypt.

Now we have another statement, which is no doubt equally incorrect; "There is said

to be a college at Tripoli in Barbary, north Africa, from which no less than 1,000 young men are sent out every year as missionaries into central Africa to propagate Mussulman doctrines." The truth is that during the many centuries that Mohammedanism has been in northern Africa it has been very slowly extending to central Africa; but the area of its conquests, as Dr. Livingstone showed, is much less extensive than is sometimes asserted. Bishop Crowther, in a communication published in a recent number of the *Church Missionary Intelligencer*, says that the Mohammedans have been in the countries adjacent to the Niger for more than a century, and that they have made many converts, but that the latter are much more difficult to win to Christianity than the heathen are, and that the greater part of the native Christians have been gained from the heathen.

On this subject the Bishop writes: "The Word preached finds a more yielding soil in the minds of the heathen hearers than in that of prejudiced Mohammedans. The same reasonable Scriptural exposure of the heathen superstition made use of by the Prophet Elijah (I. Kings, xviii.), by the Psalmist (Ps. cxv.), and by the Prophet Isaiah (lxiv.), sympathetically read to them,

applied to the hearts by the Holy Spirit, never failed to have the desired effect. Hence our success among this class of the people, among whom we labor.

"On the contrary, Mohammedanism arms the hearts of its professors with deadly weapons against Christianity, by denying its fundamental doctrine, the Sonship of Christ, and declaring His Divinity as one with God the Father, to be blasphemy according to the teaching of the Koran. Thus their hearts are hardened with prejudices, self-conceit, self-righteous spirit, and self-confidence in their meritorious religious performances, especially in prayer and fasting, and in works of supererogation, which they believe they can make over for the benefit of others who are deficient. They are freely allowed the indulgence of the sinful lust of the flesh; they do not scruple to commit acts of cruelty and oppression on those who are not professors of their faith; slave hold-

ing and trading are fully sanctioned, to carry out which slave wars are waged against the heathens with great cruelty, in order to enslave them with oppression and violence, without remorse, contrary to the law of charity, 'Do to others as you would that they should do to you.' Hence slave wars have desolated the lands of populous heathen tribes and nations, whose inhabitants were carried away captives and sold into slavery, and those who are reserved in the country are doomed to perpetual servitude, hewers of wood and drawers of water, and most oppressive tributaries. This is a faint description of the soil of the minds of the professors of Islamism, in which the seed of the Gospel of Jesus Christ is being attempted to be sown, by preaching repentance of sin and a renewed change of heart through faith in Christ Jesus the Son of God, who is the Way, the Truth, and the Life, without whom none can come unto the Father."

CHURCH OF ENGLAND STATISTICS.

THE "Year Book" of the Church of England for 1887 indicates how accurately that little territory has been ecclesiastically mapped out. There are nearly 14,000 clergymen. Of these 11,500 filled up the statistical tables sent. In eighty per cent. of the parishes there were 1,182,000 communicants on Easter, 1885. There are 3,000,665 free and 1,000,497 paid sittings. There were about 154,000 unpaid and 19,000 paid male choristers; about 57,000 unpaid female singers, and 2,100 paid; there were 31,000 bell-ringers, and 47,000 unpaid district visitors. The "Year Book" only notes the voluntary offerings during the year. These amounted to \$20,000,000. Of course there are the immense national revenues. To this we

are to add \$5,000,000 to the education department and \$80,000 for theological schools, and \$50,000 for public schools. That is, out of eighty per cent. of the parishes of Great Britain, a sum is voluntarily raised by the Episcopalians alone of \$25,020,000. Of course there are voluntary givings which are not thus chronicled. Facts such as these go somewhat to modify the strong statement that voluntary effort is crushed in state-supported Churches. We may further think of the noble figure to which the voluntary givings of Churchmen and the dissenters would jointly amount, and hesitate to join in the clamor which condemns the Christianity of the present as painfully selfish.—*The Independent*.

MISSIONS NOT A FAILURE.

LET me cut away all grounds for another objection which is often plausibly urged for despising missions, and was made not many years ago by a noble duke in the House of Lords, that missions are a "gigantic impracticability," or an "organized hypocrisy," and that every man engaged in them must be a fanatic or an impostor. Thus do men who have never taken the smallest trouble to inquire into the subject reiterate the ignorant assertion that "mis-

sions are a failure." A failure? And how is it then that whereas in the third century after Christ not one man out of 150 of the human race was a Christian, now in the nineteenth century one man is a Christian out of every five? A failure? I confront the assertion with the most absolute contradiction. I say that, considering the insignificance of our efforts, missions have been more successful than we had any right to anticipate in our wildest dreams.—*Farrar*,

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

THE EXTENSION OF THE CHURCH IN THE UNITED STATES.

THERE are two fundamental principles that underlie the need of Church extension in this and every other country. They may be called (1) the national and practical, and (2) the religious and missionary principles.

Eight centuries ago the Normans swept down across the Channel, overthrew the Saxon Monarchy at Hastings, and made themselves masters of the fair land whose marvellous resources were to make such extraordinary response to the progressive spirit of the conquerors. No sooner had they overcome all armed opposition to their occupation than they bent their energies to the permanent establishment of the state upon the foundation of pacific and utilitarian principles. While not a race peculiar for deep religious temperament, the Normans were thoroughly appreciative of the Church's usefulness as a conservator of civil order, and employed her as the efficient instrumentality through which to compass the ultimate congruity and fraternization of the alien races. There began then one of the most prolific periods of church building activity known to the history of any country. Cathedrals and chapels, monasteries and abbeys sprang up over the face of England with wonderful rapidity; yet not of hasty construction, as for temporary utility, but of such grand and colossal execution as fitly embodied the Norman idea of the Church's relation to the state. These men were building a nation as they laid stone on stone in the cathedral tower, and as wise master-builders they recognized in the permanency and lasting sufficiency of the one the welfare and stability of the other.

Has it not been due to the far-seeing policy of the Conqueror and his successors

in thus affording the Church of God the widest opportunity for the exercise of her ministry of reconciliation and the establishment of sovereignty over the minds of men, that England has so long enjoyed her enviable position in the councils of the world? English history thus marks Church extension as a national and patriotic duty, appealing particularly to the American, who recognizes in the unequalled resources of his country the possibilities of a glorious future. Now, in the adolescence of our nation and before the period of crystallization—now is the time to throw the elements of Christian conservatism and sobriety into the glowing crucible of American civilization.

In the great West, towns, villages, and cities are springing from the plains and valleys, like the Colchian warriors when Jason sowed the dragon's teeth; but if without the Church, how shall we expect to find them develop an enlightened and patriotic citizenship? Wherever no church "looks up to heaven as if to intercede for sinful hamlets lying at its feet," we shall discover only danger to the community and the gross misuse of our republican privileges.

Viewed, also, from the practical standpoint Church extension is a pressing duty, as supplying the best surety for the preservation of public and private property and the only true antidote to the poison of anarchic doctrines. I believe the rise and development of German socialism to be more than accidentally synchronous with the period of lethargy from which the Church in that country is just beginning to awake, and I cannot think it can ever gain a foothold in this country if the Church fairly responds to the opportunities of the age.

Patriotism and self-preservation, therefore, cry out together and bid us unshackle this Samson whom the Norman made the powerful coadjutor of his national policy, and let the Church go free from the fetters of pecuniary impotency, to keep step with the march of American settlement and progress.

The religious and missionary duty of Church extension I need scarcely touch. It is written deep in the heart of every man who has learned the value of "this so great salvation." But we must remember something more than the mere fact of spiritual destitution in many quarters of our country, and that is the immediate necessity of occupying the field. In new localities, that the earliest relations of social and domestic life may have the privilege of Christian associations, and the young be saved from the hardening influences of a youth without a Sunday; in older settlements, that the battle may at once begin, as against long-rooted prejudice and indifference, arising from deprivation of the Church's ministrations, the victory cannot be expected without long and patient labor.

Again, for the rapidly peopling plains we must be up and doing. We read in Prescott the thrilling stories of Spanish pioneers, who braved the dangers of the untrodden sea in their romantic expeditions to the New World. We shudder at the heartless and unnecessary bloodshed that stained the pathway to coveted sovereignty; but at the same time our emotions respond to the impressive scenes of disembarkation on the unknown shore. The cross is planted in the sand, and solemnly they take possession of the land for the Church of Christ. The Priest, as viceroy of the King of kings, asserts his claim to exercise authority, and the Catholic soldier proceeds to enforce it at the sword's point. A strange misconception of the Master's teaching, doubtless; but not without instruction and inspiration. Wiser we have grown in this age of unfettered thought; but we sadly lack the enthusiasm of the days of chivalry. We need to occupy the great West *now* in the Name of Jesus Christ, and claim it for His Church, planting the house of prayer as our symbol of possession. R. FULTON CUTTING.

THE WORK AMONG THE COLORED PEOPLE.

No one of the many loving hearts who follow your work with prayer rejoices more than I do at the organization of the Commission for Work among Colored People. There is grave danger lest the Church shall be satisfied with having created the machinery and forget that the machinery is valueless and worse than valueless without the motive power of alms and prayer and work.

For several years my health has compelled me to spend a portion of each winter in the South and I do feel a deep interest in the welfare of the colored race. I knew them in the old days, when they were slaves. I loved them for their loyalty and affection, which shone brightest during our civil war. Knowing that the war was largely one which affected themselves, that the failure of their masters was the guarantee of their freedom, that the wives and children of their masters were absolutely in their power, there was not during that awful struggle an act of violence. It speaks volumes for masters and for slaves, and gives this black race a claim on the love of every Christian.

The issues of the war enfranchised in one

day four millions of people without any school of preparation. There was no violence, no license. They were as faithful to the traditions of the past as during the civil war, and in many instances showed a love to their ruined masters which would touch the sympathies of every heart.

In the old days there were colored congregations and colored preachers on many plantations; but the Church relations of masters and slaves were the same. They were baptized at the same font, knelt at the same altar and were committed dust to dust by the same pastor. There were many noble instances of self-devotion on the part of Christian men and women, who counted it joy to train these bondmen to be brave and true disciples of Christ.

After their freedom, a gulf seemed to open between the races. The whites were broken, dispirited and poor. They settled back into indifference. The colored people found new friends; the races drifted apart. The colored people found new religious teachers. Fanatic, boisterous, ignorant enthusiasm took the place in many instances of definite faith and a holy life.

The four millions of freedmen have become eight millions, and they are increasing more rapidly than any portion of our people. They are a coming race, certain to be powerful for good or terrible for evil. Fifty years from now there will be over forty millions of people of color in the South, and the colored problem, like the Indian problem, can only be solved by the Gospel of Jesus Christ. Admit that they are men, that they are men for whom Christ died, that they may share in the blessings of redemption, that the Holy Ghost can renew their hearts, that as Christ's they may look up and say "Our Father," then all difficulties disappear under the law of Christian love. To the end of time there will be differences among men, employer and employed, master and servant, rich and poor. The religion of Christ is the only religion which can hallow these relations. Brotherhood the world will have, and it will either be the Brotherhood as children of one God and Father, or the brotherhood of the commune.

This colored race has made marked progress in material development. They are gaining in education; they have acquired a large amount of property. This development must increase more rapidly in the future. Are they developing as Christians? I recognize the many instances of Christian devotion among this people. I thank God for it. They are a religious people. Like the Indians, they are never infidels. No one can visit the villages and cities of the South without feeling in sadness of heart that many of them are sadly deteriorating in morals, and that religion has no hold on their life. I rejoice whenever I find faithful native pastors; but I believe that they themselves feel the need of definite, thorough instruction in the verities of the Christian faith at our hands. This work, in this generation, must be done by the more advanced race. They love a decent ritual and a service which presents clearly "thus saith the Lord."

We have lost many precious hours. We cannot wait another day. The spiritual welfare of our own race is bound up with our duty to them. We cannot hope for God's blessing upon ourselves if we are indifferent to our obligations to others. A great sorrow has fallen on our missions in Africa. It may be that we have forgotten

that Africa is at our doors—at our door, and God will open our hearts to stand by brave Bishop Ferguson. Let us begin the work. There is much to cheer us. First, in the kindly feeling which lingers in hearts all over the South. They cannot forget the past. They remember the fidelity of this race. Their old black nurses and foster-children share in all the hallowed memories of home. It only needs Christian enthusiasm to enlist this love in works of charity. Secondly, the best men of the South are determined that full and ample justice shall be done to the colored people. Thirdly, the colored people have always welcomed every messenger who in the spirit and power of Christ has come to do them good.

What is to be done? I believe that work should be commenced at centres of influence, like Baltimore, Charleston, Nashville, etc., and it must be done on so broad a basis that the colored people will feel we have come to stay. The men and women who are sent to do the work must believe in their work. There must be no question in their hearts or in ours of failure. The best missionary does not know when he is beaten. It is God's work; not for the South, it is for the nation.

The commission for colored missions are pitifully helpless unless the whole Church stands behind them with alms and prayer. We must not, we dare not, by God's help, we will not fail. Africa is waiting for redemption. Out of this problem we are called to solve will come the solution of the problem of the age, and "Ethiopia will stretch out her hands to God."

There must be no divisions, no jealousy among ourselves, and no strife with others. If it makes for God and their salvation, hold it fast. All over the South there are hearts and hands waiting to do this work. Some blessed work has been done, like that in Baltimore, that in Petersburg; that of dear Bishop Lyman, who has builded a school for training ministers of Christ for this people, and he can train hundreds as easily as tens; like that in Charleston; like that in Nashville, which is the centre of higher education for colored people. There are difficulties, but the dear Lord will remove them all. We must all pray and give; others will work; God will give the harvest.

H. B. WHIPPLE.

May 14th, 1887.

ANNOUNCEMENTS.

Alaska.—The Rev. John Wright Chapman, lately appointed a missionary to Alaska, was ordained to the Priesthood in St. Stephen's Church, Middlebury, Vermont, on Friday, April 22d, by Bishop Bissell, acting on the request of the Bishop of New York, with which diocese Mr. Chapman is canonically connected. Mr. Chapman was baptized and confirmed in St. Stephen's, Middlebury, and desired to be ordained in the church of his childhood. He was presented by the rector of the parish, the Rev. A. E. Carpenter. The sermon was delivered by the Rev. J. Isham Bliss, of Burlington.

Mr. Chapman sailed from San Francisco

for St. Michael's, Alaska, in the steamship "St. Paul," on the 14th of May.

Minnesota.—The Rev. Henry Langlois, missionary of this Society at Basswood Grove and other points, entered into rest on Thursday before Easter, April 7th last. Mr. Langlois' decease occurred at his late residence in Minneapolis.

New Mexico and Arizona.—The Rev. T. W. Haskins has been obliged on account of ailments to leave his work at Tombstone, Arizona, and go to Los Angeles, California, for treatment. He will engage in Church work at Los Angeles; so that an active missionary will merely change his field of labor.

MISSIONARY INTELLIGENCE.

CALIFORNIA.—Bishop Kip, being in infirm health, and under medical orders, has deputed Bishop Wingfield, of Northern California, to perform official functions for the present in his stead. Bishop Wingfield lately held a confirmation at Pasadena, administering the rite to fourteen persons, seven of each sex. On the next day he confirmed twelve persons and baptized one adult in St. Augustine's Mission at Los Angeles, and thirteen persons in the evening at East Los Angeles. The parish of All Saints, Pasadena, of which the Rev. J. D. H. Browne is the rector, organized but a year ago, has grown very rapidly. The number of communicants has increased from fifty to 114, and the congregations are large. A new rectory has been built during the year, which cost, with the ground, \$3,750, and is now worth \$6,500, owing to the increase in the value of property. The land on which the church stands, bought three years ago for \$750, is now valued at \$12,000. The erection of a new church, to cost \$25,000 or \$30,000 is being agitated, and the work will probably be begun within the present year.

COLORADO.—A service was held at Wolfe Hall, on the morning of Thursday before Easter, in memory of the late Catharine Lorillard Wolfe, who was a faithful and generous friend of the institution. The Bishop of the jurisdiction and the Rev. A. B. Hunter officiated, Bishop Spalding delivering a brief address as a tribute to the high character of Miss Wolfe. The *Living Church* says of the condition of the Church

in Colorado: "At no time in the history of the jurisdiction does the Church give such promise as now. There are five churches, including the cathedral, in Denver; but with the rapidly increasing population two or three more will soon have to be established. The cathedral, under the direction of the able and popular Dean Hart, is sustained by very large congregations, the service being semi-choral, with a well-trained boy choir. All have an early celebration of the Holy Eucharist every Sunday, and on Saints' days. The cathedral work is very much helped by the efficient aid of Sister Ada, and St. Mark's, the youngest, by Sister Eliza, who especially devotes herself, as she faithfully has for many years, to the patients and sufferers in the county hospital. St. Mark's held its first service only a little over a year ago. In November last the Rev. A. W. Arundel took charge, and has proved a most acceptable and successful rector; an indefatigable worker, he has filled up the congregation so rapidly that even now it is under consideration of preparing plans for a new stone church to seat 500 worshippers. . . . At the next convention, in June, it is expected arrangements will be made to change this missionary jurisdiction into a diocese, a result of the labor of hard-working Bishop Spalding."

FOND DU LAC.—On Wednesday after Easter, April 17th, Bishop Brown consecrated St. John's Church in the Wilderness, Wausau, to the worship of Almighty God. Morning Prayer was said by the rector, the

Rev. W. E. Wright, who also read the sentence of consecration. The Bishop confirmed six persons, celebrated the Holy Communion, preached and gave the benediction at a marriage which immediately followed the consecration service.

The next work before the parish is to clear the rectory of debt. The present population of Wausau is estimated at 10,000, and its prospects of further growth are good. It is the centre of remarkable activity and thrift. In the past the parish has had many difficulties to contend with. Now it has reached a stage of development which promises much growth in the future.

MINNESOTA.—The Rev. J. A. Gilfillan, missionary at White Earth Reservation, writes: "A short time ago there was the annual payment to the Indians at Leech Lake, which drew a large concourse of Indians together, and as usual was a favorable time for the missionaries to work among them. Many come from a distance of forty miles, some seventy miles, to receive their annuity of five dollars each and clothing of similar value. They erected little wigwams in the brush, or wherever there was shelter, and slept on the ground with little to cover them. The government ought to, and usually does, pay them in October, and inflicts great hardships, suffering and sometimes death, by deferring this payment to the severity of the winter. There are over 1,600 Indians paid at Leech Lake, so one can see what a harvest of souls there is for a missionary to influence. But not all the 1,600 are there, only heads of families are required to be present to draw for their children. The Indians are very quiet and orderly at their payment, much more so than white people, notwithstanding that they look upon it as the great frolic of the year. It gives great enjoyment to them to come together from their forest haunts to see each other. As is to be expected, there is much evil at payment time, many white men take whiskey to rob the poor Indians of their money, and there is much gambling. It was very pleasant in the midst of all the excitement to be called to meet the children of the Lord, the Christian Indians of Leech Lake Mission. Besides the usual Sunday services, with the Holy Communion, they assembled one evening in an upper room, where most of the Christians were present,

both men and women. There was a sort of holy silence for some time, then some prayers, followed by singing of many hymns, with addresses by men and women interspersed. The addresses were exceedingly good, and one seemed to have gotten into a heavenly atmosphere where all was peace and joy."

NEBRASKA.—The *Church Guardian*, of Omaha, says: "The Churchmen of Nebraska can scarcely realize the rare opportunities for the extension of our Church which are opening almost everywhere within the boundaries of this vast jurisdiction; otherwise the offerings for missions would be much larger than they are, and the means placed at the disposal of the mission committee would be in some measure adequate to the demand for the services of the Church, and the extension of God's Kingdom. Almost every mail brings to the Bishop a request for a clergyman to be sent to some town where there are a number of earnest Church people who feel sanguine that with a little assistance *now* the ministrations of the Gospel might be permanently maintained, and for lack of funds he is helpless to provide them with 'the Bread of Life.'"

"Doubtless the Church in Nebraska is making progress, but not such as is commensurate with the opportunity. The felt want is money. The men useful in this diocese must be paid promptly and generously. We need the best men; those who have gifts and abilities which would make them acceptable anywhere in the Church. There is an abundance of money apparently for everything else. Men are growing rich, and using their wealth generously upon themselves. But they seem to forget that without the institution of Christianity to protect and bless, their possessions are of very little account. Thank God that there are Churchmen in Nebraska who are learning that it is a blessed thing—a blessed privilege to give; who are beginning to realize that their wealth is not their own, but entrusted to them as stewards of the Lord, who alone giveth them power to get wealth, who seem to comprehend that it is only what they give to the Lord that is permanently their own—a treasure laid up in heaven. Oh! that many more would learn this lesson, and be ready to give and glad to distribute. It is only by each one who

names the Name of Christ doing their individual duty in this matter of giving, that we can look for a rapid growth of the Church in this diocese. It is not a question how much my neighbor gives, but what is *my* obligation with the means which God has entrusted to me to use for Him."

NORTH CAROLINA.—Bishop Lyman lately made an official visitation of the mission to colored people of St. Michael and All Angels, at Charlotte, in charge of the Rev. P. P. Alston, missionary of this Society. A large congregation was present. The Bishop preached, confirmed nine persons, and addressed them. He was pleased to notice that the chapel had been much improved since his last visit, and to hear that the parish day-school and Sunday-school are in successful operation.

Tarboro.—The Bishop recently advanced to the Priesthood the Rev. John W. Perry, in St. Luke's (colored) Church. Mr. Perry has been working successfully in this parish for several years as a Deacon. A number of persons were confirmed by the Bishop at the same service, presented by Mr. Perry.

In Calvary Church a society has been organized for giving systematic aid to the Thompson Orphanage at Charlotte.

NORTHERN CALIFORNIA.—The thirteenth annual convocation of this missionary jurisdiction met in St. John's Church, Petaluma, on Wednesday, April 27th, the Bishop presiding, and adjourned on the afternoon of the next day. The convocation sermon was delivered by the Rev. C. M. Davis, who took for his text: "Lo, I am with you always, even unto the end of the world." The Rev. Mr. Davis was elected secretary, and appointed the Rev. A. W. Griffin assistant secretary. Twelve of the clergy of the jurisdiction were present.

The secretary's report suggested action concerning the deficiency in the Bishop's salary, and a committee was appointed to report on the same on the following day. Parochial reports were made by all of the clergy concerning the condition of the work in their several fields.

In the evening a service was held, and special attention given to Sunday-school work, addresses being delivered by the Rev. Mr. Breck, the Rev. Dr. Shepherd and the Rev. Mr. Spaight.

On Thursday morning the first matter which called for attention was the question of the Bishop's salary, and in view of the missionary canon passed by the General Convention it was decided to rescind the action of the primary convocation of the jurisdiction, whereby a salary was voted, and steps were taken to pay up the debt which has already accrued. It was decided that the amount contributed by members of the jurisdiction under the Enrolment Plan be placed at interest until 1889, and that then if \$1,000,000 should not be raised, the several amounts should be returned to the parishes contributing.

The committee on the state of the Church made an encouraging report. Among the special improvements noted was the enlargement and rebuilding of the church at Santa Rosa. Cloverdale has also a new and commodious church building. Work in Nevada City and Grass Valley gives evidence of renewed life in spite of the fact that the population in those places has greatly decreased, owing to the injunction placed upon hydraulic mining. Sacramento shows marked improvement, having now an additional clergyman, and being thus enabled to afford services to two mission stations, Folsom and Wheatland. Woodland has lately secured a resident missionary, and the future looks exceedingly bright. At Healdsburg, plans are now being drawn for a church, to be erected on a lot already in possession. No field perhaps has a more fluctuating population, yet there are hopeful and encouraging signs, and it seems as if the day were surely coming when the influence of the Church would be felt.

The report of the treasurer showed among other things that the parish at Suisun had entirely liquidated its indebtedness to the convocation, and is the only place in the jurisdiction which is not in arrears. Measures were taken for the raising of an endowment fund, looking to the time when the jurisdiction may be self-supporting. Mr. W. S. Zeilin, of Sacramento, was elected treasurer of the convocation. On Thursday evening a reception was given to the Bishop at the rectory.

On Friday morning the Bishop and most of the delegates went to Santa Rosa, where the new church was consecrated. A number of the clergy participated, the Bishop preaching the sermon.

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

WHAT ST. PAUL'S SCHOOL, TOKIO, OUGHT TO BE.

MR. J. MCD. GARDINER, the efficient head-master of St. Paul's School, Tokio, writing on the 14th of April last, says: "I hope that the Board having abandoned St. Timothy's School, Osaka, will now undertake to man St. Paul's as it should be manned, if we wish to have anything like a school from which results in keeping with the expenditure may be expected. If it will give us the teachers and the means for carrying on the school work we shall have a school not only paying its running expenses, exclusive of salaries to foreigners, but bringing in a sum sufficient to support some needy pupils on scholarships. Speaking from the point of numbers, we are about as successful as other schools, having about the same number of pupils proportionately to each foreign teacher employed.

"A committee was appointed by the Standing Committee to report upon the needs of St. Paul's in the way of teachers and equipment. The report has gone home to the Board, I believe; if not it is in Bishop Williams' hands; but I wish to add what I have to say as head-master of the school. We should have at least four additional foreign teachers, as follows and in the following order of appointment, if all cannot be made immediately, viz.: (1) A teacher of mathematics (from arithmetic to and including calculus), and instructor in military drill; (2) a teacher of geography, history and political economy; (3) a teacher of physics, chemistry and the natural sciences; and (4) a teacher of mental and moral philosophy, evidences of Christianity and Bible-classes.

"This staff, with Miss Verbeck and myself, and three native teachers would enable

us to have a flourishing school. Their time would average about five hours of teaching per day, as much as any one can well do. The last teacher mentioned ought to be a clergyman, who can look after the spiritual welfare of the students in both schools, and one of the others ought to be a musician, understanding vocal and instrumental music well enough to teach these subjects in St. Paul's and St. Margaret's schools, and to act as our organist until competent performers have been trained.

"With this force I am quite confident that in a few years at most we would have classes prepared for the theological school so large as to oblige St. Paul's School to vacate its present quarters and build elsewhere. Even with our present number we are somewhat cramped for room and must soon make additions. We have no playground, an essential of every school, especially here in Tokio, and very particularly in this part of the crowded city, where there are not parks or plots devoted to outdoor exercise for young men. There is a plot of ground, dotted at present with houses in such a way as to make it unfit for the purpose, right opposite us here, not yet included in the Concession, but no doubt soon to be so included, as the last remaining lots in the present Concession, two in number, are to be sold next Wednesday, the 20th inst. The plot I speak of includes six lots about the size of those on which our buildings now stand, and the whole piece, including about two and a half acres would be none too large to provide accommodations for the school as enlarged and the new members of the mission whom we hope to welcome soon if our

appeals for help are responded to. We could probably make the purchase for about \$4,000. We need a large increase in our clerical force, too.

"I must say that now is the time to take advantage of our opportunities, and if we are not prepared to do so others will step in and crowd us out. It may amount to the same thing in the end, if the present talk of unity and union amounts to anything, and I certainly hope it will be successful in bringing us more closely together; but I, for one, should like to see our Church taking rank with the others, not alone in the quality of her men and their work, but in numbers. I know that the plan for the enlargement of St. Paul's School will call for a large sum of money; but it will certainly be wiser, humanly speaking, to spend a large sum with telling results, than to throw away almost uselessly any sum, however small. This is a day not of small things here in Japan, but of great efforts, and I am sure there is no mission field in which they

could be made with brighter assurances of success than right here, and right now in the present political and social condition of the country. Is there no liberal, wealthy Churchman willing to step forward and give us an institution which will be not only a credit and source of pride to himself but a hand in the Lord's work for mighty good? We need a native clergy, and how are we to get it without our preparatory and high schools?

"I have much more to say, but time forbids as I must close and go to my classes at the Kyoritsu Gakko, where I have classes aggregating 212 in number, that is, of pupils, and of this number I have about eighty or eighty-five in a Bible-class on Sunday mornings. Some of these same boys, as well as a number from the Semmon Gakko, five miles away, are regular attendants at the Sunday-school in St. Paul's School, on Sunday afternoons. The work is beginning to show results which rejoice my heart and encourage me very much."

DEATH OF MISS PURPLE.

ELSEWHERE we announce the death of Miss Jessie A. Purple on the 22d of March last. By advices from the Rev. E. H. Thomson we were previously informed that, acting under the direction of her physicians, Drs. Boone and Reifsnnyder, she had made arrangements to return to her home in the United States by the southern route, by way of the Suez Canal and England. Her health had been failing for some time, but she retained her cheerful spirit to the last. She was able to embark at Shanghai without assistance.

Our further information comes from Commander Damell and Surgeon Wood, of the steamer "Ravenna," to which she was transferred at Colombo, when she was so ill that no hopes were entertained of her recovery. She received most loving and care-

ful attention from the officers and passengers, the surgeon having organized the ladies on board into a corps of nurses. He himself remained with her during the whole night before she died. Her death occurred at half-past six in the morning of March 22d. Her body was committed to the Mediterranean Sea at five o'clock in the afternoon of the same day. The Church of England Burial Office was said by the Rev. H. Williams, a fellow-passenger. It was supposed that the sea voyage would be beneficial; but God ordered it otherwise.

Bishop Williams and the Rev. Mr. Thomson have united in testifying to Miss Purple's faithfulness during the whole time that she was in the field. She was appointed on the 8th of January, 1884, and arrived at Shanghai upon the 8th of May following.

THE BIBLE IN JAPAN.

THE first Gospel printed in Japan, that of St. Mark, was issued in 1872, the whole New Testament in 1880, and the issue of the entire Scriptures in the native character is expected immediately. Meanwhile the National Bible Society of Scotland has issued a popular edition of the New Testament in Roman letter, which is meeting with a large

sale. The board of the society have agreed to join the other Bible societies in publishing an edition of this Testament with references. The introduction and acceptance of the Scriptures in Roman letter marks a new and important epoch in the history of Christian missions in the Empire of Japan.

ANNOUNCEMENTS.

Africa.—The Rev. G. W. Gibson, superintendent of Cape Mount Station, has received from the Board of Managers leave of absence for three months, because of impaired health, subject to the advice and consent of the Missionary Bishop.

Dr. Ralph St. John Perry left New York on the 25th of April for his home at Indianapolis, much improved in health. Dr. Perry was very grateful for the care and attention which he received at St. Luke's Hospital, in New York.

China.—It is with sorrow that we announce that Miss Jessie A. Purple, who left Shanghai because of ill health by the steamer "Nepaul" on the 10th of February and was transferred to the steamer "Ravenna" at Colombo, died at sea on the 22d of March. Particulars are given elsewhere in this magazine.

At the meeting of the Board of Managers on the 11th of May, Bishop Boone an-

nounced that he had been advised that Mrs. Kate J. Sayers had resigned her position in the China Mission, and was intending to leave Shanghai April 17th, probably for England, of which country she is a native.

Japan.—At its meeting on May 11th, the Board of Managers, acting for the Missionary Bishop of Yedo, appointed the Rev. Isaac Dooman a missionary to Japan, and made appropriation for his salary and expenses.

The Rev. John McKim sailed from Yokohama by the steamer "Oceanic" on the 15th of April, on leave of absence after seven years' service. He arrived at San Francisco at noon on the 30th, and joined his family at Nashotah on the 7th of May. On the Third Sunday after Easter he delivered a lecture on mission work in Japan in Trinity Church, San Francisco, and the next morning addressed the clergy of that city upon the same subject.

AFRICA.

DR. PERRY'S DEPARTURE.

THE loss caused to this mission by the enforced retirement, for a time at least, of Dr. R. St. John Perry is very great. Mr. E. Z. B. Jones writes from Cape Mount: "The doctor's going away is indeed a great blow to the station and to the whole field; but it could not be helped. We were very sorry to lose him. He had become quite at home among us. He had become known throughout the Vey country as the 'white medicine-man who could cure tumors.' He was loved and respected by all his patients, civilized and uncivilized. At the mission station we miss him very much." The Rev. H. C. Merriam Nyema writes: "I am very sorry that Dr. Perry is obliged to leave because of his continued illness. It is very hard to part with him, for he is well qualified and rarely competent for his work. Hence we should like very much to have him back again in case he recovers. We were all benefited by his professional service that he so faithfully rendered." Mr. Nyema considers that Dr. Perry saved his life.

RESPONSIBILITY OF NATIVE CHRISTIANS.

Mr. E. Z. B. Jones, an instructor at Cape Mount, writing under date of February 19th,

says: "When I look back on the past history of the American and English Churches in western Africa, and see how many have been forced to go home on account of ill health, injured in trying to evangelize Africa, I come to the conclusion that the evangelization of Africa devolves greatly on the Africans. Therefore, pray for us, that we may be strengthened by the Holy Spirit to carry on the work faithfully and manfully among our own people."

NOTES OF THE MISSION.

A letter has been received from the Rev. Joseph T. Gibson, of Jondoo, which states that the king (or chief) of Jondoo died in January last, since which time the tribe has been much disturbed. The people have now elected a new king, who, however, is not willing to render our missionary any assistance, but does all he can to assist the Mohammedans.

Mrs. Brierley writes, about the same date, that young Mr. Allison, one of the two Greboes who came from Cape Palmas with Dr. Perry for the study of medicine, is giving her efficient temporary assistance, pending the arrival of Miss Manly from Sierra Leone.

MRS. BRIERLEY'S FIFTH ANNIVERSARY.

Mrs. M. R. Brierley, writing on Thursday, January 27th, says: "When you receive this I shall [on March 15th] have been here five years, and I am as well as I was at the beginning, though I fancy I feel more weary after a day's work than formerly. I do thank and praise my loving Father for permitting me to remain so long. May each

and every one of those who have here learned to read and study the Word bring forth fruit abundantly. Five of the elder girls are now being instructed with a view to confirmation when the Bishop again visits Cape Mount. Now is the time of their peculiar temptation . . . so that I feel hourly more and more grateful for having them spared to us."

CHINA.

EXAMINATIONS AT ST. JOHN'S COLLEGE.

The Rev.*Elliot H. Thomson, on the 31st of January, writes to Bishop Boone, at present in this country, regarding the last examinations at St. John's College, as follows: "The examinations in the western sciences have all passed off very well. There was the special interest about them, that at the close of this term our senior class finishes its college course, and now the young men begin the preparations for that special calling to which they have felt themselves drawn. They all passed their examinations in their western studies. Both Mr. Yen and Mr. Chang have done their duty faithfully by them in the work of bringing them on so far. You are aware how much such work is impeded by the want of good textbooks, and how much the labor of the teacher is increased.

"Mr. Yen has continued his instruction of them in geometry, algebra and history; taking them in history through the middle ages, wars of the Reformation, the history of the progress of western civilization, and down into the history of modern times. I may note that the two young men, Messrs. Zun Ziang Wong and Je Hiun Koo, were the best at their algebra, though the others did fairly well. In my notes at their examination in natural philosophy, taught by Mr. Chang, I have simply the word 'perfect.' There was not one mistake in all their recital.

"Three of these seniors go into our new theological class. They are the three young men from Wuchang. The others go into our medical school attached to St. Luke's Hospital, under Dr. Boone. This school we consider one of the departments of St. John's College. These young medical students form the second medical class, are from this district, and speak the Shanghai dialect.

"The other classes of which Mr. Chang and Mr. Tay have charge are the first and second under the former, and the third and fourth under the latter. In western learning they have continued their studies in history, arithmetic and the Circle of Knowledge. There are nine boys in the first class and eleven in the second. Their progress has been fair; but the eagerness with which they study English seems to impair their efforts in our western studies in the Chinese language. In history they gave us the results of their study in Biblical history, the history of Egypt, Babylon, Assyria, Media and Persia. To the ordinary Chinese mind, even in the fairly educated, any knowledge of the ancient history of other lands is a thing unthought of. Yet, year by year, as the contact with the outer world presses upon this old land, she is beginning to feel that she must know more. As we teach and train these few lads it may seem in many respects but the day of small things when compared with the vast field before us; yet it is the opening up of one of those little crevices, which we trust, will little by little expand and at last open wide the door through which the light of truth as a flood may pour.

"Mr. Tay, I think, did not feel so new and strange at his work as on the first occasion, when we gave our last reports. He was more at ease with his classes, and they did very well. They are the third and fourth classes. They have made fair progress in the little work, the Circle of Knowledge, reciting to the eighty-first section, and, in their arithmetic, from being able only to write and numerate our western figures, they are now well on in the four rules. There was still the drawback from some of the boys having come in so late in the session, thus breaking up the class and giving the teacher much more labor. We

hope to avoid this in future by not receiving any pupils after the end of the first month of the session.

"Of course all who are familiar with school reports know there is necessarily much sameness from year to year; but there is still much of interest in the fact that each new year's report means a class of young men going out ready for the work of life, and of others brought further on their way to the possession of that knowledge which will fit them for higher work in life. These reports tell the good news that all is working well and smoothly, and thus each young lad is day by day moving up with more and more knowledge of truth and with more light in mind and spirit to take the place his fathers have held in darkness all along the ages past. May God bless every effort of His servants to the glory of His Name and to the salvation of souls and the establishing of His Kingdom in the world."

THE WORK AT WUHU.

THE Rev. Herbert Sowerby writes as fol-

lows from Wuchang on the 25th of March, upon his return to that city from a visit to Wuhu, where a new station was established last year: "I was at Wuhu nearly two weeks. All new work in China is very difficult and especially so to our young men. I found Messrs. Kwei and Fong hard at work and earnest and faithful. The chapel room and house were clean, and daily morning and evening prayers were said. Miss Kwei has a nice little girls' school, and young Mrs. Kwei has learned to read, and followed so well in the service that I mistook her for her sister-in-law. Miss Kwei is now the second Jane Bohlen School girl who is teaching a girls' school. We cannot think too highly of the work of this girls' school, as until the women of China are reached there will be very little done. I lived with the family the whole time, and they all did their best for my comfort in every way. Wuhu has one advantage over many other places for our young men, in that nearly every other man there is from the same province as our young workers are natives of."

JAPAN.

THE CONVERTS AT WAKAYAMA.

THE Rev. Henry D. Page writes from Osaka, February 24th, as follows:

"While the Bishop was in Osaka, a committee from the church at Wakayama waited upon the Bishop and me with a request that the mission would lend them 400 yen to build a church and a house for a catechist. The money it is proposed to pay back in yearly instalments, beginning with a small amount at first and increasing it as the church grows and the number of members who can help becomes gradually larger.

"As you know, Wakayama is an important place, a town of 50,000 inhabitants, and the seat of a province that contains a population of 600,000 people. We are now renting a preaching place with a catechist's rooms attached for fifty-one yen a year; but the position though pleasant in many respects is not a good one for church growth. It is too retired, too inconvenient for the attendance of those who not having yet become especially interested in Christianity have no reason for going to the church, as the Christians have as a matter of duty and conscience.

"Meanwhile our present position is an

obstacle more or less great to rapid growth. It might pay the mission to select some favorable site and build upon it, thereby promoting the growth of the church and relieving the treasury of the yearly rent, for the rent would in seven or eight years pay for the cost of building; but the Wakayama people wish to bear the cost themselves, only if they must collect the money by slow and small payments from amongst their own limited resources it will be at the least three or four years before they can hope to build, and in the meantime they would be working at a great disadvantage, their present position being against them.

"Under these circumstances, after discussing the request of the Wakayama people in a meeting of the Standing Committee, it was decided that it would be well to grant them their request and give them the money asked for, *i.e.*, 400 yen; fifty yen of this (the amount of a year's rent) to be a gift from the mission, and the remainder, 350 yen, to be repaid in instalments, beginning with at least thirty yen a year and increased in amount as the church increases. I have, therefore, the Bishop's sanction to ask through you special gifts for this purpose from the people at home."

MISCELLANY.

TOPICS FOR PRAYER.

- I. That Almighty God would move the Church to supply ample means for its appointed work among the colored people of our country.
- II. That Almighty God would unite all Christians in Japan in one communion and fellowship.

"THE GATE OF HIS ENEMIES."

"Thy seed shall possess the gate of His enemies."
—Gen. xxii. 17.

O WORLD of pride,
Throw open wide
Your golden gates of splendor!
And let the Holy Christ come in
The cities of this world to win—
O kings, your homage render!

O world of woe,
Wide open throw
Your iron gates of terror!
And let the Consolation in
To triumph over death and sin,
And free from bonds of error.

O labor's sons,
Ye toiling ones,
Throw wide your brazen portal!
And let Him in—the Son of Man—
Your toil to own, your work to scan,
And bless with joys immortal!

O gates of doom,
Make room, make room
For Christ, the King of Glory!
He shall the world's wide gates possess,
He shall come in to judge—to bless—
And end earth's bitter story.

—Clara Thwaites, in the *Church
Gleaner*.

HOME MISSIONARIES.

If we have gratitude to bestow upon those who have done some great service for humanity, let us bestow it generously upon the faithful pastor of the hamlet, especially in the naked places of the great frontier, where the newer civilization is only beginning to succeed barbarism. These men have labored in obscurity, and died in obscurity; but they have labored patiently, efficiently,

uncomplainingly, and have laid foundations broad and deep and firm, upon which others will build, and upon which a grand and triumphant Christianity will some day rise. All this was done in the wilderness, amid privations which none can appreciate save those who have suffered them. Some of these men had a liberal education, and might have had easier and more prominent positions amid a large and appreciative public. If they had followed ambitious designs, they might have written books, or become Bishops, or popular preachers, or theological professors, enjoying all the social and literary privileges so dear to men of culture. All these must be sacrificed in the poor and struggling communities forming in the far West. They must live the rude life of the settlers, shut out from the world, shut in with want. The "laborer is worthy of his hire." None are more worthy than these; but they do not complain because of the mere pittance they receive.—*The Independent*.

THE MISSIONARY SPIRIT.

THE Rev. George Brown, a veteran missionary in the South Sea Islands, tells the following story of the missionary zeal and the self-sacrificing spirit of the native young men of the training institution connected with the mission in Fiji.

In 1875 Mr. Brown went to the Fiji Islands to obtain native helpers to go with him 2,000 miles further to preach the Gospel to the fierce savages of New Britain. He came to the training-school, where eighty-three young men were staying, some of whom looked very pale, having just recovered from the measles. Mr. Brown stated his errand and called for volunteers. Their teacher set the matter before them in its worst light, dwelling upon the peril and danger. The boys were asked to wait, as they seemed excited, and ponder the matter over night. The next day the question was put, and when those who would go were asked to step forward every one of those eighty-three youths came forth.

Nine were chosen for the arduous task. But the new English governor summoned

Mr. Brown and the young men into his presence, told them they were now free English subjects, recounted the perils of the journey, the fever and ague, the savage hostility to be encountered, and told them that if they did not wish to go he would see that they were not made to. One of the nine, after asking if he might, answered for all. He went all over the governor's speech, and then said, in a way the missionary could never forget: "As to our lives, we have decided to do God's work. If we live, we live; if we die, we die; but we will do God's work in New Britain." So they went on their long journey, the young men taking their wives and little ones with them. After a time a second company went forward. And then, just as a third party were about ready to go, word came that four of the first nine had been killed and roasted and eaten. Their widows and fatherless children brought back the sad news. Did the Fijians waver or turn back? Not at all. They simply said, "If our companions have fallen in the field there is all the more need that we go forward." And they went. That is Christian heroism. The fact is, that never has a man fallen in our ranks that there were not twelve ready to take his place. And whenever a man was ready to go, a plucky, God-fearing woman was found ready to go with him.

THE VERDICT CONCERNING MORMONISM.

It is difficult to define Mormonism. Its developments, modifications, visions, dreams, metamorphoses and what not make it utterly indefinable and equally indescribable. It is easier to say what it is not than what it is, since it contains ingredients of almost everything corrupt and corrupting, with scarcely a trace or semblance of that which is pure and holy.

It is not a Church, though claiming to be the only apostolic Church. It is not a state, though assuming to dominate all governments. It is not a society, though arrogating the perfections of social adjustment. It is not a family, though it has made enormous attempts in that direction. Let us write it in a sentence: *It is diabolism enthroned on sensualism, inflated with Judaism, poisoned with the merit-making of Buddhism, inspired with the secret knavery of Jesuitism, masquerading before the world in the forms of*

our holy religion. Do not charge aught as written in malice. This is the verdict of the deliberate and most charitable judgment of the best men of the day, who with Bible in hand have sought to cast some rays of light into this midnight of pollution. After some months of contact with this *ism*, in free conversation with its defenders, and with an honest but fruitless effort to find in it something of truth and righteousness, one is driven to concede the estimate already given of this moral plague upon our nation. —Rev. Dr. S. E. Wishard, in *Church at Home and Abroad*.

CIVILIZATION OF THE INDIAN.

THERE can no longer be a question as to the ultimate civilization of the red man. To reach this end is only a matter of time and patient missionary effort. The Indian is capable of a higher achievement than is ordinarily predicated of him. For illustration of this you have only to consider the prosperous condition of the five nations of the Indian Territory. Go among the Cherokees, Choctaws, and others in that territory, and you will be received with more kindness and hospitality than by many of your own people. And you will recognize in many of them that morality and refinement which are characteristic of an enlightened people. We have well-organized governments of our own; good systems of education under our own management; and we are self-supporting. We live in good houses, cultivate farms, raise stock, educate our children, dress respectably, asking only not to be interfered with in our legal rights.

Nor is this all that mission work has accomplished for the Indians. It has done more for the elevation of the Indian race than all other agencies combined. Under the elevating influence of the Gospel of Christ, Indians will accomplish more in the way of individual and national improvement than they could under any other power. Not only does it make them a law-abiding, peaceable and industrious people, but it also qualifies them for the nobler spheres of human life. The few white missionaries now laboring in the Indian Territory are doing immense good. They are organizing new churches and Sunday-schools; instituting more effective methods of Christian work; and educating the people for the service of Jesus Christ. . . .

But, while the followers of Christ in the five nations "strive together for the faith of the Gospel," endeavoring to become more enlightened and self-supporting, they are stirred by the "Macedonian cry" of their brethren of the plains in the western part of the territory, "come over and help us." Here again we are confronted with pressing needs. These Indians of the plains are uncivilized. They are in a state of comparative heathenism. Among them the war-song may still be heard. The faces of some are still ornamented with paints, and their hair with eagle feathers. And the ancient symbolisms of war still linger in their memories. Moreover, that holy Day which God has sanctified unto man passes by unobserved; and that "Name which is above every name," is comparatively unknown to them. Notwithstanding all this, these tribes are in the main peaceable and friendly, and anxious to know what is right. . . .

I appeal to you as a Christian people not to ignore our interests. You have occupied this vast land and surrounded us on every hand with the beauty and grandeur of civilization and Christianity, and we feel that in your might and glory it is your duty to help the weak and ill-treated in your midst to a realization of the true import of human existence.—*From an Address by Geo. W. Hicks, an Indian.*

CHANGE AT MT. HIEGAN.

ABOUT four miles from Kioto, the old capital of Japan, there is a mountain 3,000 feet high, called Mt. Hiegan. A few years ago there were numerous temples and priests' houses on the top and the sides of the mountain, and no less than 3,000 resident priests. Christianity has become so influential in Japan, and the decay of the native religions is so great, that nearly all the priests at this famous stronghold of idolatry are gone; most of the temples and the houses of the priests are deserted and left to go to ruin; and the beautiful paths, winding through lovely groves, are now trodden by the feet of Christian missionaries, who have selected the place as a sanitarium. Here, principally, in the two hottest months of the year, some of the tired workers flee from the enervating heats, rest awhile and lay out their campaign for the coming year.

A WIDE-SPREAD SCANDAL.

FROM evidence which can no longer be called in question, it is clearly established that wherever the missionary of the Cross plants his standard, the flagrant abuse of the liquor traffic quickly follows; so that contact with civilization has to a sad extent come to mean the introduction of vices hitherto unpractised by savage races. The scandal has become so wide-spread that the various leading missionary societies some time ago deputed delegates to inquire into the whole question, with a view to concerted action. After many conferences their deliberations have been epitomized by the Rev. Horace Waller, the well-known traveller, in a remarkable pamphlet recently issued by the Church Missionary Society. The testimonies of missionaries belonging to different societies are brought in evidence; the opinions of independent travellers like Mr. James Thomson, F.R.G.S., are also cited; but, above all, copious extracts are given from petitions prepared by native chieftains and others praying to be relieved from the accumulated horrors and vices bred by "the white man's liquor traffic."

In some instances English merchants who have put Christ before gain have been literally beaten out of the commercial field; because, not trading in the profitable cargoes of rum, they have been unable to compete with their rivals. Upon this point Mr. James Irvine, a Liverpool merchant, bears the following testimony: "It is very difficult to give you an account of the ramifications of the drink traffic on the west coast of Africa—not because there is little to be said, but because what is to be said is only a repetition of the oft-told story in every part of the world. The extent of the trade is so prodigious that I think the following estimate of the quantity annually poured into 'the rivers'—or the delta of the Niger—is sufficiently eloquent, and relieves me from the necessity of further remark regarding the evil. Such a flood of rum and gin cannot be consumed without causing an awful amount of demoralization. It is not possible to get at actual shipments; but I am sure I do not overestimate the quantity when I put down 60,000 hogsheads of fifty gallons each, as the annual consumption in the rivers of Niger, Benin, Brass, New Calabar, Bonny, Opobo, Old Calabar, Cameroons, etc. In other words, this compressed space lying

between 4 degrees 8 east longitude, or say 250 miles of coast consumes 20,000 tuns, or say twenty ships' full of 1,000 tuns each every year."

At this juncture, we are glad to say that the Church of England Temperance Society has stepped in and asserted its rightful position. At a meeting held in Prince's Hall . . . under the presidency of the Bishop of London, and addressed by Archdeacon Farrar, Mr. W. S. Caine, M.P., Mr. S. Smith, M.P., Sir Charles Warren, Canon Ellison, and other representative men, the whole subject was thoroughly dealt with. The line of attack laid down is sure to bring about a change in the state of affairs. The struggle may be long, but the victory is certain.—*English Church Paper*.

THE PRESIDENT AND LIBERIA.

MRS. J. R. ROBERTS, the widow of the first president of Liberia, is collecting money for a general hospital, to be located at Monrovia, the capital of the republic. Mrs. Roberts was very kindly received by President Cleveland, who became the first contributor toward the proposed hospital, and accompanied his gift with the following letter, which she permits us to copy:

"EXECUTIVE MANSION, WASHINGTON,
"March 17th, 1887.

"MRS. J. R. ROBERTS.

"DEAR MADAM:

"The project you have in hand for the erection of a hospital in Monrovia, the capital of Liberia, meets with my hearty approval; and I hope you will be able to fully succeed in your humane undertaking.

"Liberia is so distinctly the outgrowth of the kindly and generous sentiments of the people of the United States, that everything which pertains to the well-being of that young republic should appeal to our sympathy and benevolence.

"The hospital which it is proposed to erect, seems to me to be such an important instrumentality in well directed charity, that I desire the acceptance of the enclosed contribution to the enterprise.

"Yours very truly,

"GROVER CLEVELAND."

O HOLY GHOST, into our minds
Send down Thy heavenly light;
Kindle our hearts with fervent zeal
To serve God day and night.

VALUE OF MEDICAL MISSIONS.

SIXTY-FOUR medical students have been trained since the commencement of the Edinburgh Medical Missionary Society, of whom forty have gone to the Foreign field. At the last annual meeting of the society, the Rev. G. O. Newport, from India, bore remarkable testimony to the value of medical missions. He said that "he not only warmly sympathized with medical missions, but, having seen a good deal of the way in which they were carried on, he would like to bear his testimony, from twenty-four years' experience, to the good these missions were doing in southern India. Every mission district ought to have one fully qualified medical missionary. One reason was to give medical aid to the missionaries and their families when ill. Twenty years ago, Dr. Lowe came to him, and perforce took him from where he was dying, as he supposed, of acute rheumatism, and took him to his own home, and tended him there through his dangerous illness. Years after that, when he was suffering from jungle fever, Dr. Thomson, Dr. Lowe's successor, took charge of him, and to him, again, he believed, he owed his life; and not to himself only, but to his wife and family, and to others and their wives and families, did these remarks apply. Their teachers, catechists, and schoolmasters needed attention, too, and though there were those among the natives who dealt out medicines, that was nearly in every case connected with heathen ceremonies, rites, and superstition, so that their people could scarcely get medical treatment, unless they yielded for the time to heathen observances. Again and again their Christian converts had fallen back to heathenism, by allowing heathen rites to be performed in order to get medicine for themselves or their families from the native physician. Another reason for the more general use of this agency was, that many might call a medical missionary when they would not call other missionaries, and it was when affliction laid them low, and perhaps life was waning, that the medical missionary had the most precious opportunities of telling of the love of Jesus. Thus, in hundreds of cases, in the homes of those high in office, in influence, and wealth, as well as amongst the poor, the medical missionary was called in, and, by being there as a friend and benefactor, they willingly lis-

tened to him, and in that way he did a grand service, over and above the medical aid that he administered."

WHY NOT COME SOONER?

A MISSIONARY in China writes: "In a house where there were four believers we held two meetings, and stayed the night. There lives here a widow of one of the sons of the family. My companion, Mr. Teu, asked her if she believed the glad tidings. 'Yes,' she said, in a plaintive voice, 'I believe, and my brothers believe; but oh! why did you not come a few years sooner? for then my husband might have believed, but now it is too late for him.' That cry has been ringing in my ears ever since. 'Why did you not come sooner?'"

Workman of God! Oh, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.
Thrice blest is he to whom is given
The instinct that can tell
That God is in the field when He
Is most invisible!

—*P. W. Faber.*

FRAGMENTS.

— The latest novelties in Japan are a review and a magazine printed in Roman type.

— There are more than 500 Baptist churches in Burmah, with over 25,000 communicants.

— The missionary work of the Religious Tract Society of London is carried on in 186 different languages.

— Seventy mission stations have been established on the mainland of the immense island of New Guinea.

— The late Bishop Fraser gave away on an average \$11,000 a year during the fifteen years of his episcopate.

— A non-Christian banker at Seudai, Japan, has given \$10,000 for a thoroughly Christian school in that city.

— Germany has trained and sent over a thousand of her sons as pastors to gather in and watch over her emigrants to America.

— Arrangements have been made by the Church Missionary Society of England for the despatch of a special winter mission, consisting of six clergymen and four laymen,

to India next October, for six months' work among the natives, Christian and heathen.

— There are over 1,200 licensed lay-readers in England, with some 3,000 more not licensed yet acting as such. Last Easter there were nearly 1,200,000 communicants.

— The Zenana Medical College in London has been in operation six years, and reports seventy women instructed and qualified as medical practitioners and sent forth to various mission fields.

— The Presbyterian Board of Foreign Missions has closed its fiscal year with a small balance in the treasury. The year's receipts have been the largest in the history of the board, amounting to \$783,000.

— The Church of St. Sauveur, Philadelphia, has at present 631 Frenchmen enrolled on the parochial register, and also 133 Swiss, 75 Belgians, 46 Germans, and 35 of other countries, among them Armenians and Arabs.

— It is said that the "Church Army," of the Church of England, has brought 3,000 recruits to the Church, and has 1,000 more ready for confirmation. They were mostly gathered out of saloons and the streets.

— The wife of a Japanese senator has started a Society of Love for Japanese women, whose members make fancy work to raise money to support a school or a Bible-woman. The Bible is read aloud at every meeting.

— The Church of Ireland shows contributions from voluntary sources amounting to \$835,000. The total income of the past year amounted to nearly \$2,500,000, and the invested capital of the Church is estimated at \$35,000,000.

— The Ladies' Association connected with the Society for the Propagation of the Gospel, is organizing important work in Japan; Bishop Bickersteth having invited it to accept the offer of leading Japanese to maintain a ladies' college at Tokio.

— The Rev. A. Sims, M.D., a missionary on the Congo, says: "Upon the lower Congo, the natives are not cannibals; but on the upper Congo cannibalism is a very common practice. They make wars for the purpose of taking captives whom they may eat."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

A MESSAGE FOR THE SUMMER.

FOR the last two or three years, with the coming of the summer season, we have sent a special word to the individual members of the Auxiliary, which we would now repeat.

During June, July and August many of our Branches have no meetings; their members are scattered for purposes of recreation and pleasure, those who remain at home are occupied with other matters than missionary work. But during this resting season let us not forget that somewhere mission work is still going on, that missionaries still need support and encouragement and cheer.

With the end of August the missionary year comes to a close. The state of the treasury then will influence the appropriations made for the year following. If there is a large deficit, they may be cut down, and that means anxiety to our Bishops, distress and increased privation to our missionary clergy. We, in common with all other members of the Church, have a responsibility in this matter, and should consider what our share of that responsibility may be. Will not each member of the Auxiliary to whose notice these words may come, remember in her prayers during the summer months the missionaries who work in heat and cold, and, during the last week of August, send some special gift of remembrance for the missions of the Church? And may this be a little leaven, leavening the lump, and helping to make the time of rest and pleasure, as well as the time of work, a season blessed of God.

REQUESTS.

MANY requests for books, papers, etc., have come to us lately, of which we insert a number, hoping they may meet the notice of those able and willing to respond:

Prayer Books, Hymnals (with and without music) and library books, for St. Augustine's (colored) Sunday-school, Raleigh, may be sent to Miss J. E. Thomas, St. Augustine's School, Raleigh, N. C.

Books and illustrated papers for mission work in Brunswick, to the Rev. Edw. Ransford, Brunswick, Ga.

Sunday-school books for the Epiphany Sunday-school, to the Rev. C. C. Kramer, New Iberia, La.

ARKANSAS.

THE COLORED MISSION IN LITTLE ROCK.

AGAIN we hear from Mrs. Pierce, wife of the Bishop of Arkansas, in a letter dated, April 18th:

"You requested me to give you some account of my work from time to time.

"Last October my daughter and myself rented a miserable old dilapidated hall (as we could get no other) and put an organ in it. We went to the hall on Sunday afternoons. My daughter played the organ and sang hymns. I sat where I could look down

the stairway into the street. Soon several of the colored people stopped and stood looking up. I answered the look by saying, 'Come up, and see what is going on, if you would like to know.' A few came up in response, and I said, 'Sit down and let us practise some hymns.' After singing a while I talked to them about the Church, and invited them to meet me again the next Sunday, and bring their friends with them. The next Sunday we had three times as many. They were so delighted with the playing and singing, and we taught them the Church service, chants and hymns.

"In one month we were obliged to give up the hall, the owner wishing to pull it down and rebuild. We were therefore forced to go to an out-of-the-way school-room.

"About fifteen of the colored people followed us, but we made no headway while there. We had to remain three months, and then we returned to the old place; the new hall being completed we rented it for Sunday afternoons.

"Since then the cathedral clergy have been holding services. The Sunday before Easter we had three adult baptisms; on Easter six were confirmed, and there are a number of children to be baptized soon. I visit them in their homes, and have interested a great many of the best class. We have a regular attendance of from forty to sixty every Sunday.

"Now will you please try and give me a

little help? I see my way clear to build the chapel, but have not the money to buy a lot to put it on. We cannot have the hall in the mornings, and now that we have some confirmed, they ought to have the Holy Communion and morning service. I am sure we will have another large class for Confirmation very soon. I am succeeding better than I had hoped. All we need is a chapel in order to have a large self-supporting congregation very soon. I have received outside of Little Rock over \$190. We have not called and do not plan calling upon the Commission. The cathedral is already carrying a heavy load. Please try to get help for me. I should be so thankful if we could build this summer. Unfortunately for me real estate has been going higher and higher for the past month, until it is now twice and in some locations four times what it was two months ago.

"The only lot which suits me is one thousand dollars, and I could not get it for that if it were not surrounded by negro dwellings and churches. But for that very reason it suits our purpose better. I am afraid, if we do not secure it very soon, some one else will buy it or it will go still higher. Lots a few blocks off are selling at \$2,000. I do so hope you may be able to help me. It makes my heart sad to see how the colored people are neglected.

"P.S.—Can you possibly secure me a few copies of Chapman's sermons? They are invaluable to me. Second-hand will do."

NORTH CAROLINA.

A MISSION IN WESTERN NORTH CAROLINA.

My work is in a very hopeful condition, but the means for carrying it on are entirely inadequate. As you know, I have a large territory, so large that with better means of travelling than I have ever had, I could not reach the principal points once a month, travelling and preaching constantly.

Murphy, in Cherokee County, a growing place, ought to receive attention. We have seven communicants, and a lot. Two of these communicants came over here for Easter Communion, a distance of forty-five miles. Clay, Swain and Graham Counties ought to be cared for. Then, in the opposite direction, Casher's Valley and parts adjacent ought to receive greater attention. The valley is forty-one miles south-east of

St. John's. St. John's and Franklin ought to have frequent service. Whenever service is held the congregations are large in proportion to the population in the community, and if the service could only be followed up, results would be far greater.

This is especially true of Franklin. It is the county seat, and is naturally to a large scope of country in the southern end of this mission belt what Asheville is to the centre and north of the belt. There are some good people there, who with the proper care would come into the Church and help forward the work. The erection of St. Agnes' Church (we hope to have the building consecrated this summer) will help in this direction; but I live five miles from Franklin, so that it is quite difficult to visit and per-

form the necessary parochial work and all my mission work besides. A rectory, which would cost about \$750, would help very much. But alas! there are not seven cents in the treasury for this purpose. The people know little of the law of Christ in the matter of supporting the Gospel, and besides this they are *poor*. In good years it is far from easy to get money to pay county and state tax, from which not even my library is exempt; in adverse years it is worse. Last year the wheat crop was very small, and the corn crop in many places was a total failure. This, of course, has deepened the poverty. So if we are to depend on raising funds here for a rectory, waiting is all we can do. Yet the work is crippled till we get one.

The colored work is, I learn, more prosperous than when I saw you. While for this purpose we are using a rented room in a tan-yard, which was used only a few months ago as a dressing-room, a place in which to scrape and oil the freshly tanned

hides. It is the best room we can get. I have been trying to raise money with which to build a chapel for the colored people, using it as a school-room during the week-days. The response has been very little, yet the colored people here have not a house of worship of any name or creed. I yet need about \$700 for this purpose.

I sometimes fear that I and my wants are a great nuisance, yet it is impossible to do the work without the necessary appliances, or some of them at least, and I must think that there are some of the members of Christ who are willing, anxious to give to His work.

I hope that I am not asking too much when I entreat you to do what you can for me. A sum of money, which to many would seem quite small when contrasted with the merits of the case, would be a fortune to us, providing, as it would, some of the means for more progressive missionary work.

SOUTH DAKOTA.

EASTER AT YANKTON AGENCY.

APRIL 18th. I want to tell you something about our Easter, the first in our new church. We were favored in not having rain or snow, as we are apt to have. We had had the worst dust-storm you can imagine during Holy Week. It lasted four days, and night and day the wind just blew and blew, and howled and shrieked as it only can in Dakota; but, quite suddenly, after dark on Easter Even, with a few long sighs, it quieted down. What a relief it was! I put on a shawl, and went out and walked about in the bright starlight to enjoy the quiet once more. And so Easter dawned calm and pleasant as we like to have it.

Mrs. Johnstone had set her heart on having a short service before breakfast in Harrison Hall, and had had her plants carried over there. The boys sang an Easter hymn, "Christ the Lord is risen to-day," and Mr. Cook conducted the service. We had the Easter anthem, the Lord's Prayer and the Creed in Dakota, and some appropriate prayers in English. Only the mission families were present. It was pleasant to meet and exchange our Easter greetings early.

At Sunday-school Mr. Cook talked to the children, and Miss Ives distributed Easter cards. At morning service the church and

chapel were filled, and about sixty persons received the Holy Communion. With our plants and Mrs. Johnstone's the chancel looked very pretty, though we could not coax one of our three callas to bloom for Easter. In the afternoon about ten were baptized, adults and infants, after which came the service in the graveyard, which is always a part of the Easter celebration when the weather will permit. The Dakotas delight in it. You know they enjoy processions as much as the colored people do. The women go with rakes a day or two before, and remove sticks, dry leaves, etc., and in various ways make the graves look the best they can.

Mr. Cook, followed by the choir in their surplices, the schools, and then the remainder of the congregation, walks up to the graveyard, singing "O Paradise," and making a circuit of the graves, stops near the centre, where there is a short service, the names being read of all who have been buried during the year. Several hymns are sung, and they go home singing.

Easter Tuesday Miss Ives prepared a surprise for her women. Mrs. Johnstone lent her the laundry of St. Paul's and dishes for the occasion, and after the meeting for sewing in the chapel was over, they were invited up

to their refreshments, which consisted of rolls, baked pork and beans, apple-pie, cake, tea and coffee. Miss Ives had made provision for forty, and as there were not more than thirty present, there was enough left to send to any who were sick or unable to attend. I never saw Dakotas behave so well; it was a real pleasure to see them.

Poor souls! they have to be led step by step like little children, but they are improving. They went away feeling very happy. One old woman expressed her con-

tent to me thus, "My heart feels good—my stomach is full." When it was fairly over and the dishes washed, it began to rain again, and rained all the rest of the week, but *then* we were ready to enjoy it, for we needed rain very much.

Have you heard of the wonderful success of the Lenten Society for the children of the Sunday-school and Hope School in Springfield? They have made \$77.36. They have had considerable help from friends who were interested in them.

CHINA.

DEATH OF A SCHOOL-GIRL AT ST. MARY'S.

THE Rev. S. C. Partridge writes from Shanghai, on March 9th: "I am sorry to have to report to you the death of one of our brightest and best girls at St. Mary's Hall, Lan Tsung, on the Rev. Alfred Blake scholarship, Harcourt parish Sunday-school, Gambier, Ohio. She died on Wednesday, March 2d, of pneumonia, having been ill less than a week. She was on our Altar Committee, and it was only a week before that she was at her place in the chancel when I went over in the early morning to prepare for the Holy Communion. She had taken a heavy cold, and though Dr. Griffith did everything he could for her, she grew steadily worse.

"Her death caused a deep gloom to fall over the entire school for several days. Faithful Miss Wong never left the bedside through it all, and felt the loss very much, as indeed we all did, for we realize that these elder girls are really the stronghold of the mission.

"The funeral service took place in St. John's Church, in the afternoon at three o'clock. I read the lesson in Shanghai vernacular, and Mr. Graves conducted the remainder of the service in Mandarin. It was

one of the most peaceful and impressive funerals I have witnessed in China. It was a curious sight; the large native coffin draped with the white pall and red cross and covered with flowers. As we passed through the streets of Shanghai, many foreigners and natives stopped to look at the novel sight. Beyond the West Gate of the ancient city is the little cemetery where sleep the Christian dead, and there, under the shadow of the great Kiang Nan Arsenal, we laid her to rest. The usual crowd of natives gathered to witness it, farmers, coolies, soldiers and others; they laughed and shouted and carried on the usual disturbance until Mr. Graves put on his surplice and opened his Prayer Book. At the sound of the first Chinese sentence a silence fell upon the entire assembly, and from beginning to end it was as quiet as in an American cemetery, such is the marvellous power of the Chinese language!

"The contrast between a simple Christian ceremony like this and the heathen orgies is very marked. 'Rock of Ages' and the *Nunc Dimittis*, by Miss Wong and the choir, is very different music from the cymbals and gongs and shrieking mourners that we so often listen to."

JAPAN.

ST. MARGARET'S GIRLS, TOKIO.

APRIL 12th. Did I ever tell you that one of my Presbyterian friends sends me money for a painting-class in St. Margaret's? Every year the Japanese give an industrial exhibition, and this year the girls of St. Margaret's sent a large collection of fancy articles, and six large paintings. Every one of the paintings sold, much to my regret, for I did not intend them for sale. St.

Margaret's was the only foreign school that exhibited. Although my girls are not wonderfully brilliant, they are good and happy, and they can do some clever things.

The Japanese Christians here gave a large entertainment the other day, and asked me to lend my girls to play and sing for them. I did so, and received many compliments from foreigners and Japanese. Miss Verbeck teaches them faithfully and with success.

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, *22 Bible House, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from April 1st, to May 1st, 1887.

*Lenten and Easter Offerings.

ALABAMA—\$53.40

<i>Birmingham</i> —Advent.....	14 40
<i>Demopolis</i> —Trinity Church S. S.*.....	24 00
<i>Livingston</i> —St. James' S. S.....	5 00
<i>Uniontown</i> —Holy Cross.....	10 00

ALBANY—\$2,118.25

<i>Albany</i> —Grace, of which S. S., \$5.80.....	15 48
St. Paul's, Foreign, \$25; Domestic, \$53; Sp. for Bishop Ferguson's Emergency Fund, \$25; S. S. for St. Paul's School, South Dakota, \$60.....	163 00
Branch Wo. Aux., for "Gardiner" Scholar- ship, St. Margaret's School, Tokio ...	40 00
Miss A. E. Tweddle, through Niobrara League, Sp. for power saw.....	20 00
<i>Athens</i> —Trinity Church, Domestic.....	6 70
<i>Baitston</i> Sp.—Christ Church S. S., Domest- ic, \$25; Sp. for Rev. W. A. Fair, \$15.....	40 00
<i>Canajoharie</i> —Church of the Good Shep- herd.....	1 75
<i>Cherry Valley</i> —Grace, Domestic, \$35; For- eign, \$35; Indian, \$25; "A Member," through Wo. Aux., Sp. for Miss Malles' work, \$25.....	120 00
<i>Cohoes</i> —St. John's S. S.....	22 00
<i>Colton</i> —Zion, Foreign, \$6.06; Domestic, \$1.80; Miss Frederika Clarkson, for "Elizabeth Clarkson" Scholarship, St. John's College, Shanghai, \$100; thro' the Misses Clarkson, Sp. for the "Eliza- beth Clarkson" and "T. S. Clarkson" Scholarships, Mt. Zion, Jerusalem, \$100; S. S., * Colored, \$17.55.....	225 41
<i>Delhi</i> —St. John's S. S., * Colored.....	24 80
<i>Franklin</i> —St. Paul's, Domestic, \$5; For- eign, \$5.....	10 00
<i>Gilbertsville</i> —Christ Church, \$4.90; Bible- class, Foreign, \$3.10.....	7 00
<i>Gloversville</i> —Christ Church, Foreign.....	3 19
<i>Green Island</i> —St. Mark's S. S.*.....	14 66
<i>Johnstown</i> —St. John's, Foreign, \$10.85; Do- mestic, \$12.50; Colored, \$10; S. S., Do- mestic, \$53.53; Indian, \$4.77.....	94 35
<i>Lansingburgh</i> —Trinity Church, Domestic.....	50 17
<i>Middleville</i> —Memorial Church, Domestic, \$2; Foreign, \$2; S. S., * \$1.40.....	5 40
<i>Morris</i> —Zion.....	50 00
<i>Potsdam</i> —Trinity Church, Domestic.....	195 00
Estate of Mrs. T. S. Clarkson, Sp. for six scholarships, Mary Baldwin Memorial School, Jaffa.....	150 00
<i>Port Henry</i> —Christ Church S. S., Foreign.....	2 90
<i>Salem</i> —St. Paul's, Sp. for Rev. W. A. Fair, Africa.....	51 52
<i>Stottville</i> —St. Barnabas' S. S., * Domestic.....	13 87
<i>Stockport</i> —St. John the Evangelist S. S., * Domestic.....	10 06
<i>Ticonderoga</i> —Church of the Cross, Domest- ic.....	10 00
<i>Troy</i> —Holy Cross S. S., * Domestic.....	14 59
St. John's, \$250; Sp. for Rev. W. E. Webb, Va., \$20; Sp. for Bishop Knickerbacker, Indian, \$25; Sp. for Rev. Mr. Vilatte's work, Fond du Lac, \$15.....	310 00
St. Paul's, Foreign, \$86; Domestic, \$86; Sp. for Bishop Elliott, \$3; Mrs. Mary E. Hart, Domestic, \$100; Foreign, \$100. Mr. J. W. Fuller, Sp. for Bishop Ferguson's Emergency Fund.....	375 00
Mrs. C. A. McLeod's S. S. Class, * Indian.....	8 47
<i>Waddington</i> —St. Paul's, \$8.76; S. S., * \$1.56	10 32

<i>West Burlington</i> —Christ Church, Sp. for Mr. Gibson, Africa, 87 cts.; Sp. for Mr. Thomson or Mrs. Yen, Shanghai, 87 cts.; Sp. for Bishop Quintard, for Colored work, In Memoriam, "J. B. W.," 87 cts.	2 61
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ARKANSAS—\$102.38

<i>Fort Smith</i> —St. John's S. S., * Colored.....	66 91
<i>Helena</i> —St. John's S. S., * Domestic.....	12 25
<i>Hot Springs</i> —St. Luke's, Domestic, \$8.02; S. S., * Domestic, \$15.20.....	23 22

CALIFORNIA—\$297.46

<i>Bakersfield</i> —St. Paul's S. S., * Foreign.....	9 45
<i>Benicia</i> —St. Paul's S. S., * Domestic.....	17 80
<i>Fresno City</i> —St. James' S. S., Domestic, \$14.45; Foreign, * \$3.55.....	17 80
<i>Los Angeles</i> —St. Paul's, \$7.26; S. S., * \$40.....	47 26
<i>Martinez</i> —Grace, Colored, \$14.85; S. S., * Colored, \$3.65.....	18 50
<i>Oakland</i> —St. Paul's S. S.*.....	83 50
<i>Pomona</i> —St. Paul's S. S., * Domestic, \$1.25; Foreign, \$1.....	2 25
<i>San Francisco</i> —St. Paul's S. S.....	8 45
"H," Easter Offering, Colored.....	10 00
<i>San José</i> —Trinity Church S. S., Domestic.....	6 15
<i>San Mateo</i> —St. Matthew's, Domestic, \$25; Foreign, \$20.....	45 00
<i>Santa Barbara</i> —Trinity Church S. S.*.....	10 30
<i>Santa Cruz</i> —Calvary S. S., * Domestic.....	5 20
<i>Saucelito</i> —Christ Church S. S.*.....	10 00
<i>Tustin</i> —St. Paul's S. S.*.....	5 80

CENTRAL NEW YORK—\$533.13

<i>Auburn</i> —St. Peter's.....	
<i>Binghamton</i> —Trinity Church, through Wo. Aux., Ministering Children's League, Domestic.....	2 20
<i>Boonville</i> —Trinity Church S. S.*.....	7 12
<i>Chittenango</i> —St. Paul's S. S., * Domestic, \$5.34; Indian, \$1.....	6 34
<i>Cortland</i> —Grace S. S.*.....	26 65
<i>Elmira</i> —Trinity Church, Domestic.....	55 53
Four "King's Daughters," Sp. for Rev. W. A. Fair, Africa.....	6 00
<i>Guilford</i> —Christ Church S. S., * Domestic.....	10 20
<i>Ithaca</i> —Friend of Missions, Foreign.....	30 00
<i>Lowville</i> —Trinity Church S. S.*.....	2 70
<i>Manlius</i> —Christ Church, through Wo. Aux., Sp. for support of Sister Eliza.....	1 00
<i>McDonough</i> —Calvary, through Wo. Aux., Domestic.....	70
<i>New Berlin</i> —St. Andrews' S. S., * Domestic.....	5 00
<i>Oriskany</i> —St. Peter's, Foreign, \$1; S. S., Domestic, \$15.....	16 00
<i>Owego</i> —St. Paul's S. S.*.....	17 75
<i>Rome</i> —Zion S. S.*.....	8 00
<i>Sherburne</i> —Christ Church S. S., * Foreign, \$23.18; Sp. for St. Mark's Scholarship, Utah, \$34.....	57 18
<i>Smithboro</i> —Emmanuel Church S. S., * Do- mestic.....	6 86
<i>Syracuse</i> —St. John's S. S., * Domestic.....	20 72
St. Paul's, Domestic, \$1; Foreign, \$1; Col- ored, \$1; S. S., * \$33.25.....	36 25
Trinity Church, through Wo. Aux., Sp.	

+ In the May SPIRIT OF MISSIONS \$5 credited to St. John's Church, the remitter now informs us should have been sent as from St. Peter's Church through Wo. Aux., for Rev. H. Burt's Indian work, South Dakota.

for support of Sister Eliza.....	2 00	Foreign, \$5.....	10 00
<i>Utica</i> —Calvary S. S., \$41.04; through Wo. Aux., Sp. for support of Sister Eliza, \$2. Grace, Domestic, \$16; Foreign, \$22; through Wo. Aux., Sp. for support of Sister Eliza, \$5.....	43 04	<i>Birmingham</i> —St. James' S. S.* Indian.....	94 02
Grace Mission, through Wo. Aux., Sp. for support of Sister Eliza.....	1 00	<i>Bridgeport</i> —St. John's, through Wo. Aux., A Member, Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5.....	20 00
St. George's S. S.*.....	17 92	St. Paul's S. S., * Domestic.....	27 43
Trinity Church, through Wo. Aux., Sp. for support of Sister Eliza.....	2 00	<i>Bridgewater</i> —St. Mark's, Domestic.....	13 42
Mrs. S. G. Wolcott, Sp. for Bishop Thompson's Memorial Church, Natchez, \$40; Sp. for Bishop Paddock's Hospital, Washington Territory, \$30.....	70 00	<i>Brooklyn</i> —Trinity Church, Domestic.....	21 70
<i>Watertown</i> —Trinity Church, through Wo. Aux., Sp. for support of Sister Eliza.....	5 00	<i>Clinton</i> —Mission of the Holy Advent, Domestic, \$8; Foreign, \$4.50.....	12 50
<i>Whitesboro</i> —St. John's, Foreign, \$11.15; "Philo White" Scholarship, Africa, \$10; S. S., Domestic, \$6.82.....	27 97	<i>Danbury</i> —"Miss A. O. J.," Domestic.....	1 00
<i>Miscellaneous</i> —Branch Wo. Aux., First District, Sp. for Sister Eliza's salary.....	5 00	<i>Darien</i> —St. Luke's, Foreign, \$10; S. S., * \$3	13 00
CENTRAL PENNSYLVANIA—\$703.40		<i>East Haddam</i> —St. Stephen's S. S., * Domestic.....	18 11
<i>Alden</i> —St. Andrew's, Domestic, \$4.25; Foreign, \$4.25.....	8 50	<i>Fair Haven</i> —St. James' S. S.*.....	36 36
<i>Bedford</i> —St. James' S. S.*.....	11 34	<i>Groton</i> —Bishop Seabury Memorial S. S.* A Member.....	1 14
<i>Bloomburg</i> —St. Paul's S. S., * Domestic.....	31 43	<i>Guilford</i> —Christ Church S. S.*.....	45 00
<i>Carbondale</i> —Trinity Church S. S., Domestic	27 40	<i>Hartford</i> —Christ Church, Sp. for salary of a teacher in Utah.....	10 00
<i>Chambersburg</i> —Trinity Church S. S., * Domestic, \$10; Foreign, \$5; "B." Colored, \$2.50.....	17 50	Church of the Good Shepherd, of which Domestic, \$1.50; Colored, \$30.68; Foreign, \$1.50; S. S., * \$16.30; Sp. for Rev. P. W. Cassey, New Bern, N. C., \$5; Sp. for salary of a teacher in Utah, \$10.....	64 98
<i>Churchtown</i> —Bangor Church S. S., * Colored, \$3.30; Rev. S. McElwee, Indian, \$5.....	8 30	St. John's, Sp. for "Bishop Cox" Scholarship, Ogden, Utah, \$40; for "Dr. E. A. Washburn" Scholarship, in Emma Jones School, St. Mary's Hall, Shanghai, China, \$40; S. S., * \$20.....	100 00
<i>Hazleton</i> —St. Peter's, Foreign, \$6.30; S. S., * \$36.25.....	42 55	Trinity Church, Sp. for salary of teacher in Utah, \$10; S. S., * \$20.08.....	30 08
<i>Honesdale</i> —Grace S. S., Domestic, \$65; Foreign, \$30; for "Mrs. Sophie C. Menner" Scholarship, Shanghai, \$40.....	135 00	Dr. G. Pierrepont Davis, Domestic.....	25 00
<i>Lancaster</i> —St. John's S. S., * of which Sp. for Bishop Brewer's work, Montana, \$71.70.....	108 00	<i>Kent</i> —St. Andrew's S. S., * Sp. for St. Mary's Orphanage, Shanghai, China.....	4 00
<i>Lewiston</i> —St. Mark's.....	10 00	<i>Meriden</i> —St. Andrew's, Colored, \$35; Sp. for salary of a teacher in Utah, \$10; S. S., * \$66.49.....	111 49
<i>Lykens</i> —Christ Church S. S.*.....	30 21	<i>Middle Haddam</i> —Christ Church S. S.*.....	10 16
<i>Mahanoy City</i> —Church of Faith S. S., * Domestic.....	7 71	<i>Middletown</i> —Christ Church S. S.*.....	20 00
<i>Manheim</i> —St. Paul's S. S.....	9 23	Church of the Holy Trinity, Domestic.....	50 00
<i>Montoursville</i> —Church of Our Saviour.....	5 00	Bishop Williams, Sp. for salary of a teacher in Utah.....	10 00
<i>Nanticoke</i> —St. George's S. S., * Domestic, \$1.75; Foreign, \$1.75.....	3 50	<i>Milford</i> —St. Peter's, Domestic, \$22.23; Foreign, \$13.40; S. S., * \$17.20.....	52 92
<i>Reading</i> —Christ Church, Foreign, \$176.40; Sp. from Female Bible-class for Scholarship in Utah, \$40.....	216 40	<i>Milton</i> —Trinity Church.....	3 25
<i>Scranton</i> —Church of the Good Shepherd S. S., * Foreign.....	5 00	<i>Mystic River</i> —St. Mark's S. S.*.....	16 34
<i>So. Bethlehem</i> —Church of the Nativity, Indian.....	10 77	<i>Naugatuck</i> —St. Michael's (of which S. S., * \$30); Domestic.....	45 00
<i>Weatherly</i> —Christ Church S. S.....	15 56	<i>New Britain</i> —St. Mark's, Colored, \$49.60; Foreign, \$2.....	51 60
CHICAGO—\$227.34		<i>New Haven</i> —Ascension S. S., * Domestic, \$11.29; Indian, \$5; Colored, \$5; Foreign, \$5.....	26 29
<i>Amboy</i> —St. Thomas' S. S.*.....	4 50	St. John's S. S., for "Hattie Kay" Scholarship, Emma Jones School, St. Mary's Hall, Shanghai, China.....	40 00
<i>Chicago</i> —St. James', Mr. J. V. Farwell, Jr., Class in Industrial School, Foreign, \$1.15; through Wo. Aux., for Domestic Contingent Fund, \$23.....	24 15	St. Luke's S. S.....	6 83
St. Mark's S. S.*.....	44 27	St. Paul's, Sp. for Rev. Samuel Mills, Fergus Falls, Minn., \$10; Sp. for Rev. J. A. Deal, Franklin, N. C., \$10; S. S., * \$138.19.....	158 19
Trinity Church, Colored.....	54 00	St. Thomas' S. S., * Domestic, \$17.27; Colored, \$15.06; Indian, \$25; Foreign, \$5.10	63 68
"L." for "Williams" Scholarship, China.....	25 00	Trinity Church, Sp. for Rev. Mr. Ennegahbowh, \$22; S. S., * \$104.68; and for a Scholarship in St. Mark's School, Salt Lake City, Utah, \$40.....	166 68
<i>Englewood</i> —St. Bartholomew's S. S., * Domestic.....	6 27	Trinity Chapel S. S.*.....	26 84
<i>Hyde Park</i> —St. Paul's, General, \$1; Gertrude Gossage, Sp. for Bishop Paddock, \$10; H. J. Chase (General, \$5; Colored, \$7) \$12.....	23 00	Branch Wo. Aux., for China.....	20 00
<i>Joliet</i> —Chapel of Holy Comforter S. S., * Indian.....	6 75	<i>New London</i> —St. James', Foreign.....	33 02
<i>Kankakee</i> —St. Paul's S. S., * Domestic, \$13.20; Foreign, \$13.20.....	26 40	<i>New Milford</i> —St. John's, Foreign.....	16 00
<i>Morrison</i> —St. Ann's, Colored work in Mississippi.....	4 00	<i>Newton</i> —Trinity Church, (of which S. S., * \$119.52;) Domestic, \$133.44; Foreign, \$66.70.....	200 14
<i>Wheaton</i> —Trinity Church S. S.*.....	9 00	<i>Norwich</i> —Christ Church S. S., Sp. for Bishop J. A. Paddock's educational and charitable work in Washington Territory.....	49 23
CONNECTICUT—\$2,916.81		<i>Northfield</i> —Trinity Church S. S.*.....	4 84
<i>Ansonia</i> —Christ Church S. S.*.....	100 00	<i>North Haven</i> —St. John's, Domestic, \$24; Foreign, \$18.....	42 00
<i>Bantam</i> —St. Paul's.....	3 15	<i>Old Saybrook</i> —Grace S. S., * Domestic and Foreign.....	11 25
<i>Bethel</i> —St. Thomas' S. S., * of which Domestic, \$12.51; Indian, \$2.71.....	80 51	<i>Plymouth</i> —St. Peter's S. S.*.....	4 32
<i>Bethlehem</i> —Christ Church, Domestic, \$5;		<i>Ponfret</i> —Christ Church, Domestic, \$10; Foreign, \$10.....	20 00
		<i>Poquetannock</i> —St. James', Domestic, \$5.71; Foreign, \$2.82; S. S., * \$11.85.....	20 38
		<i>Putnam</i> —St. Philip's S. S.*.....	4 25
		<i>Redding</i> —Christ Church S. S., * Domestic.....	4 02
		<i>Salisbury</i> —St. John's S. S., * China.....	46 56

<i>Sandy Hook</i> —St. John's S. S.*	10 06
<i>Sharon</i> —Christ Church S. S.* Indian	7 01
<i>Southford</i> —Mission of the Good Shepherd S. S.* Colored, \$2.50; Indian, \$2.50	5 00
<i>South Norwalk</i> —Trinity Church S. S.* Domestic, \$9.21; China, \$33.93	43 14
<i>Southport</i> —Trinity Church, Domestic, \$25; Foreign, \$19.16; S. S.* \$26.48; and Sp. for scholarship, Ogden, Utah, \$49	110 64
<i>Stratford</i> —Christ Church, Colored	3 00
<i>Stonington</i> —Calvary S. S.*	20 40
<i>Thomaston</i> —Trinity Church S. S.*	36 49
<i>Wallingford</i> —St. Paul's S. S.*	44 00
<i>Waterbury</i> —St. John's, of which S. S.* \$100; Domestic and Foreign, \$200; Sp. for salary of a teacher in Utah, \$10	210 00
Trinity Church S. S.* Domestic, \$40; for "Trinity Church," Scholarship in St. Margaret's School, Tokio, Japan, \$40; Sp. for Rev. Mr. Cleveland's work, Rosebud Agency, South Dakota, \$8	94 00
<i>Watertown</i> —Christ Church, Domestic, \$75; Foreign, \$70; Sp. for salary of a teacher in Utah, \$10	155 00
<i>Westville</i> —St. James', Domestic, \$3.20; S. S.* \$29.20	32 40
<i>Willimantic</i> —St. Paul's, Domestic, \$3.20; Foreign, \$1	4 20
<i>Windsor</i> —Grace S. S., Foreign, \$11.43; Domestic, \$20.28	31 71
<i>Winsted</i> —St. James', (of which S. S.* \$10.28;) Domestic and Foreign	25 58
<i>Woodbury</i> —St. Paul's S. S.*	14 50
<i>Yalesville</i> —St. John's S. S.*	4 00

DELAWARE—\$164.09

<i>Christiana Hundred</i> —Christ Church, Foreign	34 00
<i>Delaware City</i> —Christ Church, Domestic, of which S. S.* \$2.73	7 02
<i>Dover</i> —Christ Church S. S.*	11 87
<i>Laurel</i> —St. Philip's S. S.* Domestic	7 25
<i>Leves</i> —St. Peter's, Domestic and Foreign	7 98
<i>New Castle</i> —Immanuel Church, for Colored "A Birthday Offering," for Indian	20 00
<i>Seaford</i> —St. Luke's S. S.* Domestic	7 40
<i>Smyrna</i> —St. Peter's S. S., Indian	6 00
<i>Wilmington</i> —Calvary, for Mexican Mission Old Swedes Church S. S.*	3 17
St. John's, of which S. S.* \$12.27; Sp. for Bishop Morris, \$19.73	32 00

† EAST CAROLINA—\$36.20

<i>Elizabeth City</i> —Christ Church of which for Domestic, \$2.50; Foreign, \$2	4 50
<i>Plymouth</i> —Grace, Domestic	74
<i>Washington Co.</i> —St. Luke's, Domestic	2 08
<i>Wilmington</i> —St. Paul's S. S.*	28 88

EASTON—\$99.15

<i>Cecil Co. (Elkton)</i> —Augustine Church, Colored Trinity Church, Colored, \$10.05; General, (including S. S.) \$6.46	1 00
<i>Dorchester Co. (Cambridge)</i> —Christ Church Queen Anne's Co. (Church Hill)—St. Luke's S. S.*	16 51
<i>Talbot Co. (Longwood)</i> —All Saints' (Easton)—St. Peter's S. S.* through Wo. Aux., Sp. toward building an infirmary for St. Mary's Orphanage, China	15 00
(Trappe)—An Easter Offering for Indian	19 75
<i>Worcester Co. (Snow Hill)</i> —All Hallows	18 28
	17 00
	5 00
	6 61

FLORIDA—\$53.95

<i>Cedar Keys</i> —Christ Church, Domestic, of which S. S., \$2.50	5 00
<i>Fernandina</i> —St. Peter's S. S.* Domestic	7 60
<i>Jacksonville</i> —St. Philip's S. S., Colored	7 00
<i>Maitland</i> —Church of the Good Shepherd	19 10
<i>Pensacola</i> —"A Family Mite Chest"	4 00
<i>Tampa</i> —St. Andrew's Mission	2 60

†In the May SPIRIT OF MISSIONS offerings from Edenton, Fayetteville, Kinston, Lenoir Co., Holy Innocents, Pitt Co., St. John's, and Trenton amounting to \$16.32, were by mistake credited to North Carolina instead of East Carolina.

<i>Waldo</i> —J. B. Alcorn, Japan	10
<i>Winter Park</i> —All Saints' Mission, of which Domestic, \$6; Colored, \$2.55	8 55

FOND DU LAC—\$94.05

<i>Omro</i> —St. Paul's, Domestic	1 65
<i>Oneida</i> —Hobart Church	3 78
<i>Oshkosh</i> —Trinity Church, through Wo. Aux., of which Rev. J. W. Greenwood, for "Grace Greenwood" Scholarship in Orphan Asylum, Cape Palmas, Africa, \$12.50; Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$30	53 25
<i>Sheboygan</i> —Grace S. S., Colored	13 59
<i>Waupun</i> —Trinity Church S. S.	21 78

GEORGIA—\$201.13

<i>Albany</i> —St. Paul's S. S.* Domestic	26 40
<i>Americus</i> —Calvary, Domestic	3 60
<i>Brunswick</i> —St. Mark's S. S.*	25 00
<i>Frederica</i> —Christ Church S. S.*	3 13
<i>Marietta</i> —St. James', of which Domestic, \$25; China, \$5; S. S., for "Richard Smith" Scholarship, Cape Mount, Africa, \$25	55 00
<i>Rome</i> —St. Peter's, of which Domestic, \$44; Foreign, \$44	88 00

INDIANA—\$192.94

<i>Aurora</i> —St. Mark's	11 00
<i>Frankfort</i> —St. Mark's S. S.* General, 70 cts.; Domestic (In Memoriam, Treadwell H., 50 cts.; In Memoriam, Charlotte W. H., 50 cts.) \$1; Foreign (Missionary Box No. 13,762, M. S. Hayward, 64 cts.; Missionary Box No. 18,211, M. E. Hayward, 64 cts.) \$1.18; Sp. for Cuba, B. F. Hayward, 57 cts.	3 45
<i>Goshen</i> —St. James'	3 00
<i>Indianapolis</i> —Christ Church, "Members," through Wo. Aux., Sp. for Medical Scholarship in Africa, \$10; Sp. for Scholarship in Logan, Utah, \$20	30 00
Grace, through Wo. Aux., Sp. for Medical Scholarship in Africa	10 00
St. Paul's, through Wo. Aux., Sp. for Medical Scholarship in Africa	7 00
<i>Lawrenceburg</i> —Trinity Church	2 75
<i>Logansport</i> —Trinity Church	5 00
<i>Michigan City</i> —Trinity Church, Domestic, \$75; Foreign, \$25	100 00
<i>Peru</i> —Trinity Church, Foreign	2 64
<i>Plymouth</i> —St. Thomas S. S.*	11 10
<i>Richmond</i> —St. Paul's S. S.*	7 00

IOWA—\$166.81

<i>Boone</i> —Grace S. S.*	2 04
<i>Burlington</i> —Christ Church, Woman's Missionary Society, of which children's offering, \$21.30	52 14
<i>Clinton</i> —St. John's S. S.	13 75
<i>Fairfield</i> —Mr. J. Hochuly's family mite chest	2 25
<i>Grinnell</i> —St. Paul's S. S., \$3.41; "W." Foreign, \$5; "W." Sp. for Rev. W. A. Fair, Africa, \$5	13 41
<i>Independence</i> —St. James' S. S. class,* Foreign	1 27
<i>Maquoketa</i> —St. Mark's S. S.*	3 43
<i>Mt. Pleasant</i> —St. Michael's, "in box on church door," \$16.92; S. S. Classes,* \$9.23	26 15
<i>Oskaloosa</i> —St. James' S. S.	5 27
<i>Waterloo</i> —Christ Church S. S.*	6 00
<i>Waverly</i> —St. Andrew's S. S.* Missionary Boxes	41 10

KANSAS—\$227.61

<i>Atchison</i> —Trinity Church S. S.* \$50; "A." Sp. for Bishop Dunlop, \$10	60 00
<i>Emporia</i> —St. Andrew's, Domestic	24 74
<i>Freeport</i> —Trinity Church S. S.*	3 35
<i>Leavenworth</i> —St. Paul's S. S.* Domestic	20 00
<i>Manhattan</i> —St. Paul's, Domestic, \$3.80; Foreign, \$3.30	6 60
<i>Topeka</i> —Grace Cathedral, Domestic, \$25; Foreign, \$25; Indian, \$25.50; S. S.* Do-	

mestic, \$9; Foreign, \$9.18	93 68	Williamsport—St. Stephen's, Ladies' Mite Society, \$5; S. S.,* \$4.75	9 75
(North)—Church of the Good Shepherd, Domestic, \$3.26; S. S.,* \$4	7 26	MAINE—\$71.10	
Wetmore—Mrs. Draper, Foreign	1 00	Bath—Grace, \$4; S. S.,* Colored, \$5.70	9 70
Wyandotte—St. Paul's, Foreign	7 00	Newcastle—St. Andrew's	3 58
KENTUCKY—\$195.82		Portland—St. Luke's Cathedral S. S.	50 00
Beattyville—St. Thomas' S. S.,* Domestic	3 00	Saco—Trinity Church S. S.*	4 00
Frankfort—Ascension, Domestic, \$25; Colored, \$4.60	29 60	Wiscasset—St. Philip's	8 82
Louisville—Christ Church	48 00	MARYLAND—\$1,471.07	
Church of Our Merciful Saviour, Domestic, \$8; Indian, \$5; Colored, \$5; S. S.,* Domestic, \$10; Foreign, \$10	38 00	Allegheny Co.—St. John's	7 00
St. Luke's Church and S. S.,* Foreign	25 97	Anne Arundel Co.—St. Peter's S. S.*	5 20
St. Paul's, through Wo. Aux., Sp. for Foreign Insurance Fund	25 00	Small (Colored) S. S. Class, Africa	1 00
Mt. Sterling—Ascension S. S.,* Foreign	10 00	Baltimore City—Advent Mission Chapel, of which Domestic \$5; Foreign, \$5; S. S., Domestic and Foreign, \$10	20 00
Paris—St. Peter's, Foreign	13 40	Ascension, of which Domestic, \$50; Sp. for Bishop Morris, \$50	100 00
Proctor—St. Paul's S. S.,* Domestic	2 85	Emmanuel Church, of which Branch Wo. Aux., \$11; Sp. Bishop Ferguson's Emergency Fund, through Rev. J. H. Eccleston, D.D., \$50	61 00
LONG ISLAND—\$1,888.24		S. S.* Chapel Holy Evangelists	7 86
Brooklyn (South)—Atonement, Foreign	13 88	Mount Calvary, of which Domestic, \$10; Colored, 7.92; Indian, \$4.25; Foreign, \$11; S. S., \$19.45; Sp. Bishop Gillespie, Western Michigan, \$25; Sp. Rev. J. V. Lewis, D.D., Nebraska, \$10; Sp. Rev. T. P. Barber, D.D., Maryland, \$50	137 62
Christ Church, Domestic, \$50; Foreign, \$50	100 00	St. Barnabas', of which Indian, \$10; Colored, \$10; Sp. Bishop Whipple, \$10; Sp. Bishop of Utah, \$10; Sp. Bishop Elliott, \$5; Sp. Bishop Garrett, \$5	50 00
(E. D.)—Christ Church, Domestic	41 00	St. Bartholomew's, Sp. for St. Philip's Church, Liberty, Virginia	12 35
Church Charity Foundation Chapel, Domestic	3 00	St. James', of which S. S.,* \$1.93	26 00
(Heights)—Grace, through Wo. Aux., \$5; S. S., Sp. for Bishop Walker's work, \$10	15 00	St. Paul's, Domestic, In Memoriam "L. C. A.," Mite Chest, No. 6,406	5 00
Church of the Holy Trinity, "Mrs. G.," Sp. for salary of teacher, Utah	10 00	St. Peter's, of which for Rev. Mr. Thomson's work, China, \$50; Japan, \$100; Africa, \$50; Rev. Mr. Gordon's salary, Mexico, \$25	225 00
Reformation, Domestic, \$70; Foreign, \$70	140 00	Baltimore Co. (Huntingdon)—St. John's, Colored, \$10; S. S.,* \$27.30	48 30
St. Ann's, Domestic, \$83; Foreign, \$11	94 00	(Reisterstown)—Reisterstown Parish, of which Domestic, \$30; Indian, \$5; Colored, \$4; Foreign, \$20; S. S.,* Colored, \$2.42	61 42
St. John's, Sp. at discretion of Rev. H. D. Page (of which S. S., \$44.64) \$60.13; S. S., Sp. for work of Mr. J. S. Motoda among Japanese in Philadelphia, \$6.20; S. S.,* \$57.70	124 03	(Towson)—Trinity Church S. S.*	41 92
St. Luke's, Domestic, \$324.22; Foreign, \$287.11; Sp. for Bishop Seymour's colored work at Cairo, \$100; for Bishop Knickerbacker's work, Indian, \$50; Sp. for Dr. E. W. Spalding's work, Eufala, Alabama, \$100	861 33	Calvert Co.—Christ Church S. S., of which Indian, \$1.06; Sp. for Rev. E. Gay's work among the basket makers, \$3.25	16 75
(E. D.)—St. Mark's, Foreign	4 04	D. C. (Georgetown)—Christ Church	100 00
Long Island Branch Wo. Aux., for freight to Africa	2 00	D. C. (Washington)—Chapel of Hallowed Name, of which for Domestic, \$6; Foreign, \$5	11 00
St. John's Hospital, children* through Wo. Aux., Sp. for support of "Forget-me-not," St. Mary's Orphanage, Shanghai	10 00	Ascension, of which, Domestic, \$107.32; Foreign, \$88.08; Sp. "N. S. P." for salary of teacher in Utah, \$5	200 40
George G. and Alice J. Hopkins, \$11; George G. Hopkins, Jr., 40 cts.; Mary M. Hopkins, 10 cts., and Gardiner Hopkins, 10 cts., all for Africa	11 60	Christ Church, R. E. Grant	10 00
Mrs. John Gibb, Domestic	25 00	Epiphany, Sp. for Miss Carter's School at Hay Creek, Utah	34 00
Great Neck—Hon. John A. King, Sp. for Bishop Ferguson's Emergency Fund	50 00	Incarnation S. S.,* of which Domestic, 50 cts.; Indian, \$1.04; Eddie Halsey, for work in the South, \$1	15 15
Islip—Emmanuel Church S. S.,* Indian	10 00	St. Andrew's, of which Domestic, \$10; Sp. for salary of teacher in Utah (of which Miss Tiffany, \$1; Miss Walker, \$1) \$2	12 00
St. Mark's, \$18.50; Domestic, \$26; S. S.,* Indian, \$4.87; Colored, \$8.41; Wo. Aux., \$2.60	55 38	St. John's, Domestic, \$20; Sp. for salary of a teacher in Utah (of which Mrs. E. M. Warder, \$50; Mrs. F. W. Hinderkoper, \$20; "A Lady," \$5; "A Friend," \$6.71) \$91.71	111 71
Jamaica—Grace	16 00	†District of Columbia Branch of Wo. Aux. Frederick Co. (Frederick City)—All Saints' of which Foreign, \$67.43; S. S.,* \$5.44	72 87
Manhasset—Christ Church, Domestic \$18.59; Mite Boxes, \$4.70; S. S.* (of which for Colored, \$5.41) \$30.81; S. S., Sp. for Scholarship in Utah, \$40	94 10	Howard Co. (Ellicott City)—St. Peter's, Domestic, \$5; Foreign, \$5	10 00
Newtown—St. James', Domestic, of which S. S.,* \$60.42	178 01	Howard and Anne Arundel Cos.—Queen Caroline Parish, Christ Church S. S.*	16 52
Oyster Bay—Christ Church S. S.,* \$5.46; "Class Mission Penny for one year," \$6.16	11 62	Montgomery Co.—St. Bartholomew's Parish, St. John's, Domestic	2 00
Patchogue—St. Paul's and S. S.,* Colored	13 68	Brookville Academy	12 00
Richmond Hill—Resurrection S. S.,* Indian	2 47	LOUISIANA—\$324.41	
Riverhead—Grace, Domestic	2 10	Alexandria—St. James' S. S., Foreign, \$11.75; Domestic, \$11.76	23 51
LOUISIANA—\$324.41		St. Mark's S. S., Foreign, \$2.60; Domestic, \$2.55	5 15
Houma—St. Matthew's, Foreign, of which S. S.,* \$5.35; Rev. Wm. D. Christian, \$2.50	7 85	New Orleans—St. Anne's S. S.,* Domestic, \$24.07; Foreign, \$24.08	48 15
New Orleans—St. Anne's S. S.,* Domestic, \$24.07; Foreign, \$24.08	200 00	St. Paul's	30 00
Shreveport—St. Mark's S. S.,*	30 00	<p>† In the February Spirit of Missions \$44.54 credited to Church of the Ascension, Washington, D. C., we are now informed was from the District of Columbia Branch of the Woman's Auxiliary.</p>	

<i>Prince George Co.—St. Thomas' Parish, St. Thomas', Japan</i>	12 00	Sp. for missionary in Montana, \$20; Sp. for Sister Eliza's salary, \$5.....	25 00
<i>St. Matthew's Parish</i>	20 00	Contents nine Mite Boxes, Indian.....	4 99
<i>St. Mary's Co.—King and Queen Parish, Christ Church</i>	5 00	Mite Chest, Foreign.....	2 20
MASSACHUSETTS—\$7,355.52			
<i>Amesbury—St. James', Foreign, \$7; S. S., \$2.50</i>	9 50	<i>Cambridge—Christ Church, Indian, \$3; Colored (of which S. S.* \$20.65) \$21.93; Sp. for Bishop Garrett's School for Girls, \$3; through Wo. Aux., Sp. for Missionary in Montana, \$6; Sp. for Sister Eliza's salary, \$1.60</i>	35 53
<i>Andover—Christ Church, Colored, \$6.80; Foreign, \$3</i>	41 80	(<i>North</i>)—St. James', of which Foreign, \$21.35; S. S.* \$29.19; through Wo. Aux., for Miss Baker's salary, Haiti, \$8; Ladies' Missionary Society, Sp. for Sister Eliza's salary, \$10	62 54
<i>Ashfield—St. John's S. S.*</i>	1 35	St. John's Memorial Chapel S. S., for "George Zabriskie Gray" Scholarship, St. Paul's School, Yankton, South Dakota.....	60 00
<i>Boston—Advent, Foreign, \$1.04; through Wo. Aux., for Mission work of Bishop Brown, \$1.01; Sp. for Rev. Mr. Vilatte, Fond du Lac, \$5</i>	107 04	St. Peter's, Foreign, \$1; through Wo. Aux., for Rev. Mr. Gordon's salary, Mexico, \$3; Sp. for Bishop Boone, \$30; Sp. for missionary in Montana, \$12; Sp. for Sister Eliza's salary, \$3.....	49 00
(<i>Dorchester</i>)—All Saints', through Wo. Aux., for "All Saints'" Scholarship, Cape Mount, Africa, \$7.50; "A Member," for "Sarah A. C. Bond" Scholarship, Cape Mount, Africa, \$5; for Rev. Mr. Gordon's salary, Mexico, \$2; Sp. for Rev. Mr. Battiste's work, \$5.....	19 50	<i>Chelsea—St. Luke's, through Wo. Aux., Sp. for missionary in Montana, \$4; Sp. for Sister Eliza's salary, \$1</i>	5 00
Emmanuel Church, through Wo. Aux., Indian, \$130; Rev. P. C. Zotom's salary, \$46; "Bessie" Scholarship, St. John's School, Cheyenne River Agency, Dakota, \$1; "A Member," for Miss Baker's salary, Haiti, \$1; for Mrs. Payne's salary (of which Sp. \$50) \$122.50; Sp. for missionary in Montana, \$95; Sp. for Sister Eliza's salary, \$5.....	400 50	<i>Danvers—Calvary, through Wo. Aux., Young Ladies' Class, Sp. for missionary in Montana, \$3; Sp. for Sister Eliza's salary, \$1</i>	4 00
Church of the Good Shepherd, through Wo. Aux., Indian, \$29.61; Mrs. Payne's salary, \$29.61; Miss Baker's salary, Haiti, \$2; Sp. for missionary in Montana, \$8.20; Sp. Sister Eliza's salary, \$2.....	71 42	<i>Dedham—Church of the Good Shepherd, through Wo. Aux., "Good Shepherd" Scholarship, St. Mary's Hall, Shanghai, China, \$20; Sp. for missionary in Montana, \$5</i>	25 00
Church of the Messiah.....	63 00	St. Paul's, Domestic, \$8.17; Foreign, \$23.67; through Wo. Aux., Sp. for missionary in Montana, \$8; Sp. for Sister Eliza's salary, \$2.....	41 84
St. Andrew's, Domestic.....	23 33	<i>Fall River—Ascension S. S., through Wo. Aux., for "Ascension" Scholarship, Girls' School, Cape Palmas, Africa.....</i>	50 00
(<i>Dorchester</i>)—St. Ann's, Domestic, \$20.42; Foreign, \$12.08.....	32 50	<i>Fitchburg—Christ Church, through Wo. Aux., for "Mrs. Anna L. Paddock" Scholarship, in St. John's College, Shanghai, China.....</i>	25 00
(<i>Rosbury</i>)—St. James', for "Louise" Scholarship, St. Mary's School, Rosebud Agency, South Dakota, \$60; through Wo. Aux., for "Marian Percy Browne" Scholarship, Emma Jones School, China, \$50.....	110 00	<i>Haverhill—Trinity Church, through Wo. Aux., for Mrs. Payne's salary.....</i>	5 00
(<i>Dorchester</i>)—St. Mary's S. S., \$57.78; through Wo. Aux., Indian, \$17.25; Sp. for missionary in Montana, \$10.....	85 03	S. S.* St. John the Evangelist, Domestic, \$2.50; Foreign, \$2.50.....	5 00
(<i>South</i>)—St. Matthew's "H. W. N.," Domestic, \$10; Foreign, \$10.....	20 00	<i>Hingham—S. S.* St. John the Evangelist.....</i>	6 74
St. John the Evangelist, of which Domestic \$8.25; Indian, \$61.63; China, \$35.27; S. S.* \$103.48.....	258 63	<i>Holyoke—St. Paul's S. S., *Colored.....</i>	14 16
(<i>Charlestown</i>)—St. John's Guild, through Wo. Aux., Sp. for missionary in Montana.....	10 00	<i>Hyde Park—Christ Church, through Wo. Aux., Sp. for Missionary in Montana, \$3; Sp. for Sister Eliza's salary, \$2.25</i>	10 25
St. Paul's, Foreign, \$500; Mexico, \$10.....	510 00	<i>Ipswich—Ascension Memorial Church, Foreign, \$5; for Bishop J. A. Paddock's work in Washington Territory, \$25</i>	30 00
St. Paul's, through Wo. Aux., Domestic, \$25; "A Member," for "Sarah A. C. Bond" Scholarship, Cape Mount, Africa, \$20; Sp. for "Carrie Louise Paddock" Scholarship, Utah, \$20.....	75 00	<i>Lawrence—Grace S. S., for "Grace Church" Scholarship, St. John's School, Cheyenne River Agency, South Dakota, \$60; "Grace Church" Scholarship, St. Timothy's School, Osaka, Japan, \$40; Sp. for "Mary A. Morrison" Scholarship, in School Good Shepherd, Ogden, Utah, \$40</i>	140 00
St. Paul's Mission, of which S. S.* \$4.71.....	10 41	<i>Lexington—Church of Our Redeemer, Foreign.....</i>	23 23
Trinity Church, Domestic (of which Mrs. C. V. R. Thayer, \$600) \$612; Foreign, \$10; through Wo. Aux., "Sarah W. Richardson Memorial" Scholarship, Nos 1 and 2, Cape Mount, Africa, \$50; for "Christian Renton Loring" Scholarship, St. Mary's Hall, Shanghai, China, \$35; for Miss Baker's salary, Haiti, \$2.65; from "Three Members and a Friend," for Mr. Gordon's salary, Mexico, \$15; Sp. for Rev. Mr. Battiste's work, \$5; S. S. for "Trinity" Scholarship, St. John's School, South Dakota, \$60; "Rev. Samuel D. Denison Memorial" Scholarship, Hoffman Institute, Cavalla, Africa, \$75; "George M. Dexter Memorial" Scholarship, Cape Mount, Africa, \$25; Sp. "Trinity" Scholarship, St. Mark's School, Utah, \$40; Sp. scholarship in Bishop Lyman's School, Raleigh, N. C., \$70.....	989 65	<i>Linden—St. Luke's S. S., *</i>	9 75
Miss Mason, Domestic, \$2,000; Foreign, \$1,000.....	3,000 00	<i>Longwood—Church of Our Saviour, through Wo. Aux., for Rev. P. C. Zotom's salary</i>	13 00
<i>Brookline—St. Paul's, through Wo. Aux.,</i>		<i>Lowell—"A Friend," through Wo. Aux., for Domestic.....</i>	5 00
		<i>Lynn—Incarnation, Colored, \$6; through Wo. Aux., Sp. for Rev. Mr. Battiste's work, \$10</i>	16 00
		St. Stephen's Memorial Church S. S., \$91.86; through Wo. Aux., for Rev. Mr. Gordon's salary Mexico, \$26.....	117 86
		<i>Malden—St. Paul's S. S.*</i>	11 54
		<i>Medford—Grace, Domestic.....</i>	2 00
		<i>Melrose—Trinity Church, Sp. for Rev. J. J. Enmegabowh, for salary of an organist.....</i>	5 00
		<i>Methuen—St. Thomas'.....</i>	2 50
		<i>Natick—St. Paul's S. S., * Domestic and Foreign.....</i>	15 79
		<i>Newton—Grace, through Wo. Aux., Indian, \$2; for "Grace Church" Scholarship, in St. Mary's Hall, Shanghai, China, \$20..</i>	22 00

(Lower Falls)—St. Mary's, through Wo. Aux., "a little girl," for China.....	1 00
North Adams—St. John's S. S.*.....	49 00
North Andover—St. Paul's S. S.*.....	31 00
North Attleboro—Grace S. S.,* Indian.....	5 00
Peabody—St. Paul's.....	5 00
Pittsfield—St. Stephen's, through Wo. Aux., Sp. for Missionary in Montana, \$17; Sp. for Sister Eliza's salary, \$3.....	20 00
Quincy—Christ Church S. S.,* \$6.76; through Wo. Aux., for Mrs. Payne's salary, \$12; Sp. for Bishop Hare for the education of the children of Missionaries, \$10; Sp. for Missionary in Montana, \$18; Sp. for Sister Eliza's salary, \$2.....	48 76
Rochdale—Christ Church S. S., Foreign.....	21 50
Salem—Grace S. S., through Wo. Aux., Sp. for Sister Eliza's salary.....	10 00
St. Peter's, through Wo. Aux., Sp. for missionary in Montana, \$20; Sp. for Sister Eliza's salary, \$5.....	25 00
Stellburne Falls—Emmanuel Church S. S.*.....	8 04
Stockbridge—St. Paul's.....	49 76
Taunton—St. Thomas', through Wo. Aux., "A Member," for Miss Baker's salary, Haiti, \$1; Sp. for missionary in Montana, \$12; Sp. for Sister Eliza's salary, \$3; Sp. for redemption of African girls in Mrs. Brierley's School, Africa, \$5.....	23 00
Walworth—Christ Church S. S.*.....	8 15
Watertown—Church of the Good Shepherd, Indian.....	5 16
Winchester—Epiphany S. S.,* Indian.....	9 79
Worcester—All Saints', Domestic, \$71.06; through Wo. Aux., for "Mrs. Anna L. Paddock" Scholarship, St. John's College, Shanghai, China, \$25.....	96 06
St. John's S. S.....	14 73
Mrs. Robinson P. Dunn.....	10 00
Miscellaneous—Through Wo. Aux., Members of Dakota League and other personal friends, for "Grace H. Hamlen Memorial" Scholarship, St. Mary's School, Rosebud Agency, South Dakota.....	60 00
For salary of Rev. Mr. Gordon, Mexico: Russell Sturges, Jr. \$25; Mrs. C. Sturges, \$25; Miss Ada M. Mason, \$50; "B. A.," \$25.....	125 00
S. S. Penny Collection Sp. for "Massachusetts" Scholarship, St. Mark's School, Utah.....	40 00

MICHIGAN—\$657.32

Detroit—Christ Church, through Wo. Aux., for Miss Riddick's salary.....	55 00
St. John's, Sp. for Bishop Worthington.....	100 00
St. Paul's, Domestic.....	52 95
Flint—St. Paul's S. S., Domestic, \$22.84; Foreign, \$22.84; Girls' Infant Class, for Girls' School, Cape Mount, \$10.51.....	56 19
Henrietta—Christ Church S. S.*.....	4 67
Jackson—St. Paul's S. S.*.....	50 00
Monroe—Trinity Church, Indian, \$4.37; Colored, \$4.37; S. S.,* Indian, \$14.38; Colored, \$14.35.....	37 45
Negaunee—St. John's.....	13 00
Saginaw—Calvary Memorial Chapel, Sp. for Bishop Dunlop, \$16.43; S. S.,* Sp. for Bishop Dunlop, \$13.72.....	30 15
St. John's, Sp. for diocesan and missionary Bishops, of which S. S.,* \$93.47.....	242 43
Stockbridge—Christ Church S. S.....	4 98
Ypsilanti—St. Luke's S. S.*.....	10 50

MINNESOTA—\$272.08

Austin—Christ Church, Foreign.....	8 49
Belle Creek—t. Paul's, Foreign, \$3; Domestic, \$3.80.....	6 80
Faribault—Cathedral S. S.*.....	36 33
Lake Park—"Two Communicants".....	2 00
Mankato—St. John's S. S.*.....	10 38
Minneapolis—Gethsemane, \$26.51; S. S.,* \$61.53.....	88 07
Montevideo—Grace S. S.,* Domestic.....	5 44
Red Wing—Christ Church.....	65 00
St. Cloud—St. John's S. S.*.....	17 68

St. Paul—Church of the Good Shepherd, Foreign, of which for Japan, \$2.19.....	2 89
St. Vincent—"A Thank-offering".....	25 00
Sauk Centre—Good Samaritan S. S.,* Domestic, \$2; Foreign, \$2.....	4 00

MISSISSIPPI—\$87.98

Bovina—St. Alban's S. S.,* Domestic.....	8 00
Jackson—St. Andrew's, Domestic.....	11 40
Natchez—Trinity Church S. S.*.....	31 85
Okolona—Grace, Domestic.....	1 00
Oxford—St. Peter's S. S.,* Foreign.....	20 03
Raymond—St. Mark's S. S., through Wo. Aux.....	5 00
Rosedale—Grace, Foreign.....	9 70
West Point—Mission, Domestic.....	1 00

MISSOURI—\$297.53

Amazonia—St. Matthew's Mission, \$5.45; S. S., \$1.82.....	7 27
Jefferson City—Grace S. S.....	3 00
Kansas City—Grace, Foreign, \$10; Indian, \$10; Colored, \$10; S. S.,* Sp. for two Scholarships, St. Mark's School, Salt Lake City, \$80.....	114 00
Nevada—All Saints' S. S., Domestic.....	7 85
North Springfield—St. John's.....	4 00
St. Joseph—Christ Church S. S.*.....	10 60
Rolla—Christ Church, the Sybil Carter Missionary Society.....	25 00
St. Louis—St. John's S. S.,* Domestic, \$40.89; Foreign, \$40.89.....	81 77
Christ Church, \$10; S. S., \$7.97; Ada Paschall Davis, \$3.....	20 97
Mt. Calvary, Mite Box No. 20,879, Foreign.....	5 57
Webster Grove—Emmanuel Church S. S.*.....	18 00

NEBRASKA—\$155.88

Ashland—St. Stephen's, "Mrs. S. J. G." Foreign, \$3; S. S.,* \$9.58.....	12 53
Beatrice—Christ Church, \$9; S. S., \$19.65.....	28 65
Blair—St. Mary's S. S.....	6 00
Brownville—Christ Church.....	3 52
Columbus—Grace, \$20; S. S.,* \$3.....	25 00
Crete—Trinity Memorial S. S.,* Domestic.....	2 00
Decatur—Incarnation, \$3.17; S. S.,* \$2.....	5 17
Kearney—Church of the Good Shepherd S. S.,* Colored.....	4 00
Lincoln—Church of the Holy Trinity S. S.*.....	25 36
Nemaha—St. John's, \$3.06; S. S.,* \$2.44.....	5 50
Omaha—St. Barnabas', Domestic, \$10.55; Foreign, \$9.30; Colored, \$5.30.....	28 15
Sidney—Christ Church S. S.*.....	10 00

NEW HAMPSHIRE—\$182.41

Ashland—St. Mark's, Domestic, \$2.12; Foreign, \$1.00.....	3 12
Clairmont—Trinity Church S. S.*.....	37 18
Concord—"Two Ladies," Domestic, \$2; Foreign, \$2.....	4 00
Dover—St. Thomas' S. S.,* Foreign, \$8.24; Domestic, \$8.24; Indian, \$1.26.....	17 74
Exeter—Christ Church, Domestic, \$7.10; Foreign, \$3.55; S. S.,* Domestic, \$7.75; Foreign, \$2.85.....	22 25
Keene—Rev. E. A. Renouf, Domestic, \$15; Foreign, \$5; Mrs. E. A. Renouf, Domestic, \$10; Foreign, \$10.....	50 00
Littleton—All Saints' S. S.,* for St. Mary's Hall, Shanghai, China.....	9 24
Manchester—Grace S. S.,* Foreign.....	30 00
Woodsville—St. Luke's.....	8 88

NEW JERSEY—\$1,021.69

Asbury Park—Trinity Church, Domestic, \$6; Foreign, \$4.....	10 00
Atlantic City—Ascension.....	6 92
Bordentown—Ezra Isaac, Mite Box 11,056, Foreign.....	5 00
Bridgeton—St. Andrew's, Infant Class.....	7 00
Burlington—St. Mary's, \$10.25; Indian, 25cts.....	10 50
Canden—St. Paul's, Domestic, \$150; Foreign, \$50; Colored, \$82.81.....	282 81
Elizabeth—Christ Church, Domestic, \$34.75; Foreign, \$25.54; Colored, \$15.86; S. S.,* for Bishop Boone's Schools, Shanghai, \$37.10.....	113 25

Grace, Foreign	3 00
St. John's S. S. *	100 00
Miss Kitty Chetwood	1 50
<i>Fair Haven</i> —Holy Communion, Colored, \$18.13; S. S. Domestic, \$5.32; Colored, \$6	29 45
<i>Florence</i> —St. Stephen's, Foreign, \$2.50; S. S., \$5.50	8 00
<i>Freehold</i> —St. Peter's S. S. *	6 84
<i>Gibbsboro</i> —St. John's in the Wilderness S. S. * Foreign	8 38
<i>Little Silver</i> —St. John's S. S., Indian	4 00
<i>Middletown</i> —Christ Church, Domestic, \$6.10; Foreign, \$2	8 10
<i>Mount Holly</i> —Trinity, \$80.11; for "Perin-chief" Scholarship, Japan, \$40.	100 11
<i>Mullica Hill</i> —St. Stephen's, Foreign, of which from S. S., \$2.78	3 93
<i>New Brunswick</i> —St. John Evangelist S. S. * Domestic, \$8.50; Foreign, \$8.50	17 00
<i>Pemberton</i> —Grace S. S., Indian, \$4.50; Colored, \$4	8 50
<i>Perth Amboy</i> —St. Peter's S. S. *	30 30
<i>Plainfield</i> —Holy Cross S. S. * \$58; "Lady Friends," \$5	63 00
<i>Princeton</i> —Trinity Church, Domestic, \$13; Foreign, \$33.71	46 71
<i>Rahway</i> —St. Paul's Guild, Domestic	10 50
<i>Red Bank</i> —Trinity Church S. S., Domestic	13 02
<i>Riverton</i> —Christ Church S. S. *	20 00
Branch M. C. H., Twenty Minute Society, through Wo. Aux.	2 11
<i>Somerville</i> —St. John's S. S. *	3 77
<i>South Amboy</i> —Christ Church S. S. * Domestic, \$6.25; Indian, \$6.25; Colored, \$6.25.	18 75
<i>Spottsville</i> —St. Peter's, Foreign	5 38
<i>Suedesboro</i> —Trinity Church, Domestic, \$12.49; S. S. * Domestic, \$9	21 49
<i>Trenton</i> —Trinity Church, Domestic, \$27.10; Foreign, \$6.77	33 87
St. Paul's	18 50

NEW YORK—\$8,822.94

<i>Annandale</i> —Holy Innocents', Colored	10 00
<i>Brensters</i> —St. Andrew's (of which Foreign, \$1.75; Domestic, \$2) \$26.01; S. S. * (of which Foreign, \$1.05; Domestic, \$3.57) \$16 60	42 61
<i>City Island</i> —Grace (of which Colored, \$2.38) \$13.14; S. S. * \$31.66	44 80
<i>Fishkill-on-Hudson</i> —Rev. L. Waterman	25 00
<i>Greenburg</i> —St. Paul's Chapel, S. S. * Domestic	2 16
<i>Glenham</i> —Free Church of St. John Baptist, of which Mrs. Schubert, Foreign, \$1.50; S. S. * \$25.20	33 08
<i>Haverstraw</i> —Trinity Church S. S. * Domestic	15 00
<i>Irrington-on-Hudson</i> —St. Barnabas' (of which S. S. * \$34.50 Domestic, \$34.50; Foreign, \$34.50	69 00
<i>Kent Cliffs</i> —St. John Baptist	15 09
<i>Kingston</i> —St. John's S. S. * Domestic, \$25; Foreign, \$25; Colored, \$25	75 00
<i>Mamaroneck</i> —St. Thomas', Domestic, \$73; S. S. * \$23.34; Wo. Aux., Sp. for Bishop Morris, \$20	116 34
<i>Marlborough</i> —Christ Church S. S., Indian, \$2; Colored, \$2	4 00
<i>Matteawan</i> —St. Luke's S. S. * Domestic, \$24.54; Foreign, \$11.72	36 26
<i>Milton</i> —Grace Chapel, for support of a scholar in Cape Mount School	25 00
<i>Mount Vernon</i> —Trinity Church, "A Member," \$1; S. S. * \$18.64	19 64
<i>Newburgh</i> —St. George's, Domestic	10 00
St. George's Chapel S. S., Domestic, of which Infant Class, \$5.83	28 48
<i>New City</i> —St. John's, Domestic	3 00
<i>New York</i> —Annunciation, Foreign, \$38.33; S. S. * \$14.04; through Wo. Aux., Sp. for Bishop William's Girls' School, Japan, \$10; Sp. Sister Eliza, \$4; Sp. Domestic Contingent Fund, \$4; Sp. Domestic Lending Library, \$2	62 37
Ascension, Woman's Missionary Association, for dispensary at Kia Ding, \$50; Sp. for Domestic Contingent Fund, \$10	60 00
Calvary (additional), Domestic	50 00
Christ Church, W. Bayard Cutting, Foreign	100 00

(<i>Riverdale</i>)—Christ Church	2 00
Epiphany	36 98
Grace, Colored, \$105; Sp. Bishop Ferguson's Emergency Fund, \$50; Sp. Rev. J. A. Deal, Franklin, N. C., \$50; Sp. Rev. W. E. Webb, Virginia, \$100; "A Member," Sp. for Bishop Paddock, \$250; Wo. Aux., Sp. Domestic Lending Library, \$10	565 00
Grace Chapel, Domestic, \$35.20; S. S., for salary of Rev. Mr. McBride, \$75	110 20
(<i>West Farms</i>)—Grace, Domestic, \$7.45; Foreign, \$4	11 45
Heavenly Rest S. S. * Miss Bessie Meade's Class, \$3.22; through Niobrara League, for Hope School, \$10	13 22
Holy Apostles', Woman's Missionary Association, Sp. for Bishop Williams' Girls' School, Japan, \$50; Sp. for new girls' school, Africa, \$40.74	90 74
Holy Communion, Miss North, through Wo. Aux., Sp. Domestic Contingent Fund	10 00
Holy Sepulchre, Wo. Aux., for Domestic Woman Helpers, \$10; Sp. Domestic Contingent Fund, \$5	15 00
Church of the Holy Spirit, through Wo. Aux., for "Guilbert" Scholarship, St. Margaret's School, Tokio, \$40; through Niobrara League, for "J. A. Gilfillan" Scholarship, St. Mary's School, South Dakota, \$60	100 00
Church of the Holy Trinity, Young Ladies' Mission Band, for "Esther Watkins" and "Hickory" Scholarships, Cape Mount School, \$50; Sp. for Bishop Williams' Girls' School, Japan, \$25	75 00
(<i>Harlem</i>)—Church of the Holy Trinity S. S. * Domestic, \$50; Foreign, \$50; Macedonian Phalanx, Domestic, \$29.92; Foreign, \$29.92; Young Ladies' Foreign Mission Band, Sp. for Bishop Williams' Girls' School, Japan, \$10	169 84
Home for Incurables, Foreign	1 74
Incarnation S. S., for "George W. Hale" Scholarship, Cape Mount School, Africa, \$25; for "Montgomery" Scholarship, St. John's College, China, \$40; for "Incarnation" Scholarship, St. Margaret's School, Japan, \$40; through Wo. Aux., Sp. for insurance of Rev. H. D. Page, \$65; through Niobrara League, Sp. power saw, South Dakota, \$25	195 00
Intercession S. S. * Domestic, \$25.93; Foreign, \$25.93	51 86
St. Andrew's S. S. * Foreign	52 96
St. Ann's, through Wo. Aux. (of which China, \$25) \$42; through Niobrara League, Mrs. W. H. Munn, \$2	44 00
St. Augustine's Chapel, Domestic, \$18.83; S. S. * (partial), Domestic, \$207.33; Foreign, \$207.32	433 48
St. Bartholomew's, through Wo. Aux., "Samuel Cook" Scholarship, St. John's College, China, \$40; salary of lady in Japan, \$35; Sp. for Bishop Williams' Girls' School, Japan, \$40; through Niobrara League, "A Lady," \$5; Ladies' Association, for support of a lady teacher, South Dakota, \$60	180 00
(<i>Fort Columbus</i>)—St. Cornelius' Chapel, children, * Indian	21 05
St. George's, of which S. S. * \$325; Mission Aid Society for salary of Native Chinese Bible Woman, \$50; Niobrara League, Indian, \$3.20; through Wo. Aux., Domestic, \$7.50; Foreign, \$516; Mrs. Brierley's salary, Africa, \$10; Sp. Bishop Boone's School for Bible Women, \$32; Sp. Bishop Williams' Girls' School, \$10; Sp. for India, \$15	1,538 20
(<i>Fordham</i>)—St. James', Wo. Aux., Sp. support of Sister Margaret, Grace Hospital, Washington Territory	25 00
St. John the Evangelist, for Mrs. Brierley's work	11 00
St. Luke's S. S. * Domestic, \$32.73; "A. B. McDonald" Scholarship, \$60; "Elizabeth Pott" Scholarship, \$60; Infant Class, for "Isaac H. Tuttle" Scholarship, \$60; all in Hope School, South Dakota	212 73

St. Mark's, Mr. H. B. Renwick (of which Foreign, \$250; Colored, \$300; Indian, \$100), \$550; through Wo. Aux., Sp. Domestic Contingent Fund, \$10.....	560 00
St. Michael's S. S.* (of which Domestic, \$5.08, Foreign, \$3.60; Indian, \$21.60; Colored, \$1.50), \$34.40; through Wo. Aux., for salary of Missionary in China, \$20; Sp. for Bishop Williams' Girls' School, \$22.84.....	77 24
St. Paul's Chapel, Domestic.....	150 20
St. Philip's S. S.,* of which Colored, \$6.94.....	36 11
St. Timothy's, Domestic, \$90.70; Foreign, \$37.....	127 70
St. Thomas', J. H. Shoenberger, Sp. for Bishop Ferguson's Emergency Fund, \$100; through Wo. Aux., Sp. for School Salt Lake City, Utah, \$10; Young Ladies' Foreign Missionary Society, Sp. for Bishop Ferguson, \$25; through Niobrara League for "Dexter" Scholarship, St. Mary's School, South Dakota, Ladies' Association, for salary of Catechist, Flandreau Chapel, \$30.....	225 00
St. Thomas' Chapel S. S.*.....	40 00
Transfiguration, through Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00
Trinity Church, Mrs. Hoppeck, Sp. for Bishop Williams' Girls' School, Japan.....	5 00
Trinity Chapel, Domestic, \$10; Wo. Aux., for Domestic Woman Helpers, \$50; Sp. Domestic Contingent Fund, \$10; Young Woman's Branch, Domestic, \$51.17; through Niobrara League, Indian, \$42.....	163 17
Zion, through Niobrara League, "Sam'l Hawk in Memoriam" Scholarship, St. Mary's School, South Dakota.....	60 00
Eighth Ward Mission, Foreign.....	3 75
Children's League, through Niobrara League, Sp. for bell, South Dakota.....	100 00
Mr. Cornelius Vanderbilt, salary of Rev. Mr. Gordon, Mexico.....	500 00
Good Friday, through Wo. Aux., Sp. support of Sister Margaret, Washington Territory.....	25 00
Mr. and Mrs. H. Halsted, Domestic, \$5; Foreign, \$5.....	10 00
"Elise, Jean, and Morris," through Wo. Aux.....	8 47
C. Talman, Domestic.....	5 00
Christian Institute, Domestic.....	9 33
"A Lady," through Wo. Aux., Sp. for Hill Memorial School, Athens.....	5 00
Mountain Indians.....	2 50
"A Friend," Domestic.....	1 92
Collection at all day meeting of Woman's Committee on Work for Foreign Missions (additional), Sp. for Bishop Williams' Girls' School, Japan.....	5 36
Through Niobrara League, Mrs. Henry Pellew, for "Marion" Scholarship, St. John's School, South Dakota, \$60; Mrs. T. B. Bronson, for the "Brothers" Scholarship, St. Mary's School, South Dakota, \$60; Miss Helen Beach, Indian, \$3.....	123 00
Staten Island Branch Niobrara League for "Staten Island" Scholarship, St. John's School, South Dakota.....	60 00
Mrs. Wm. M. Kingsland, through Niobrara League, for "Cornelia Kingsland in Memoriam" Scholarship, St. Paul's School, South Dakota.....	60 00
Patterson—Christ Church, Foreign, \$1.15; Domestic, \$2.15.....	6 25
Piermont—Christ Church, of which \$100 in memoriam.....	131 07
Pleasant Valley—St. Paul's S. S.,* for work in Arkansas.....	10 00
Portchester—St. Peter's, through Wo. Aux., of which for China, \$25.....	75 00
Poughkeepsie—Church of the Holy Comforter, Domestic, \$13.01; Wo. Aux., Sp. for Bishop Paddock, Washington Territory, \$1.50.....	14 51
St. Paul's, Domestic, \$226.60; Indian, \$23.86; Colored, \$45; Foreign, \$30.05.....	325 51
Branch Wo. Aux., Sp. for Bishop Paddock, Washington Territory.....	62 10
Ramapo—Christ Church, Domestic, \$5.01; Foreign, \$3; S. S.,* \$13.39.....	21 40
Richmond—St. Andrew's S. S.,*.....	16 59
Rondout—Church of the Holy Spirit S. S.,*.....	26 23
Rye—Christ Church S. S.,* \$30.65; Wo. Aux., Sp. for Scholarship, St. Mark's School, Salt Lake City, Utah, \$40; through Niobrara League, Indian, \$72.....	142 65
Sing Sing—Trinity Church.....	62 58
Staatsburgh—St. Margaret's S. S. for "St. Margaret's" Scholarship, St. Mary's Hall, China, \$40; Girls' Guild, Sp. for St. Augustine's Normal School, Raleigh, N. C., \$2.50.....	42 50
Staten Island—Branch Niobrara League for Bishop Hare, \$15; "Staten Island" Scholarship, Hope School, South Dakota, \$60.....	75 00
Wappinger's Falls—Zion, Domestic.....	233 69
Westchester—St. Peter's, through Wo. Aux., for "Kebble" Scholarship, St. Mary's Hall, China.....	45 00
West New Brighton—Ascension S. S.,* Domestic, \$102.69; Foreign, \$102.69.....	105 38
Christ Church S. S.,*.....	2 50
St. John's, through Niobrara League, Sp. Miss Tillotson's salary, South Dakota, \$70; "Christina Mason Gibson" Scholarship, South Dakota, \$60.....	130 00
White Plains—Grace S. S.,*.....	56 75
Yonkers—St. Paul's S. S.,*.....	53 20
NORTH CAROLINA—\$219.37	
Asheville—Trinity Church S. S.,* \$2.16; Earnest Workers, Domestic, \$2.60.....	4 76
Chapel Hill—Chapel of the Cross, through Wo. Aux.....	5 00
Charlotte—St. Peter's, through Wo. Aux., Sp. for School at Logan, Utah.....	10 00
Edgecombe Co.—St. Mary's, Foreign.....	1 21
Greensboro—St. Barnabas, through Wo. Aux., Colored.....	5 00
Hickory—Ascension, Domestic, \$4.20; Foreign, \$4.20; S. S.,* Domestic, 52 cts.; Foreign, 52 cts.....	9 44
Leaksville—Epiphany, through Wo. Aux.....	2 50
Lenoir—St. James' S. S.,*.....	6 82
St. Simon S. S.,*.....	1 69
Lincolnton—St. Luke's.....	7 62
Lowsville—White Haven, through Wo. Aux.....	60
Marion—St. John's, Colored.....	1 00
Mecklenburg—St. Mark's.....	1 15
Monroe—St. Paul's.....	7 23
Micadale—Chapel S. S.,*.....	4 66
Old Fort—From the Children, Foreign.....	1 00
Pittsboro—St. Bartholomew's, \$29.86; S. S.,* \$8.98.....	38 84
St. James', \$1.62; S. S.,* \$2.36.....	3 98
Raleigh—Christ Church, Foreign, \$3.30; S. S.,* Domestic, \$3.35.....	36 65
Reidsville—Mission S. S.,*.....	4 90
Salisbury—St. Luke's, Foreign.....	16 50
Sandford—Mission.....	55
Tarboro—Calvary S. S.,*.....	17 29
St. Luke's S. S.,*.....	55
Waynesville—Grace, \$14.38; S. S., \$2.08.....	16 46
Webster—Mission, \$3; Sallie and Mary Love, 50 cts.....	3 50
Winston—St. Paul's S. S.,*.....	10 47
NORTHERN NEW JERSEY—\$716.11	
Bayonne—Trinity Church, Foreign, \$17.10; Indian, \$14.67; "W. S. L.," \$15.....	46 77
Bellevue—Christ Church S. S.,* Sp. for Bishop Paddock, Washington Territory.....	25 95
Belvidere—Zion S. S.,* Domestic.....	3 78
East Orange—St. Paul's, through Wo. Aux., Sp. for Scholarship, Rock Hill, S. C.....	10 00
Hoboken—Holy Innocents' S. S.,* Sp. for Rev. F. R. Graves, China.....	20 00
Jersey City—Church of the Holy Trinity.....	7 05
Madison—Grace, \$4.06; S. S.,* for Colored School in Norfolk, Va., \$13.54.....	17 60
Milburn—St. Stephen's S. S.,* Domestic, (of which Emily and Frederica Pierson, \$2), \$20.39; Sp. for Choir Singer for Rev. Enmegabowh, \$5.....	25 39
Montclair—St. Luke's S. S., Domestic, \$34.23; Foreign, \$34.23; "St. Luke" Scholarship, Dakota, \$60.....	128 46

<i>Morristown</i> —Church of the Redeemer S.S.,* \$24.83; Class No. 12, Colored, \$1.23.....	26 06	Trust Fund, St. John's College, Shang- hai, \$600; through Indian Hope Associa- tion, "Bishop Whipple" and "Bishop Clarkson" Scholarships, \$120; Indian, \$8.....	728 00
<i>Newark</i> —St. Barnabas', Colored, \$50; Sp. for Bishop Weed for Cuba, \$8; Sp. for Bishop Thompson, for Bishop Green Memorial, \$25.....	83 00	Church of the Redeemer, through Wo. Aux., Sp. for Mrs. G. T. Wilson's Colored work, Cedar Keys, Fla.....	5 00
Trinity Church, Mr. Cortland Parker, for work in North Carolina.....	10 00	Epiphany, through Indian Hope Associa- tion, Indian.....	14 00
<i>Orange</i> —Grace, General, \$7.20; Colored, \$25; Sp. for Bishop Morris, \$6.50; S. S.,* Dom- estic, \$100; Scholarship in St. Mark's School, Utah, \$40; "Bishop Hobart" Scholarship, St. John's School, South Dakota, \$30.....	208 70	(<i>West</i>)—St. Andrew's, through Wo. Aux., Sp. for Mrs. Williams' Colored work, Cedar Keys, Fla.....	1 27
<i>Pompton</i> —Christ Church S. S.*.....	10 00	St. Barnabas', "Mary of Bethany" Bible- class, Domestic, \$3; St. John Bible-class, Foreign, \$1.25.....	4 25
<i>Rutherford</i> —Grace, Domestic.....	15 00	St. James', Foreign, \$10; Sp. for Bishop Morris, \$5; through Wo. Aux., Sp. for Mrs. Williams' Colored work, Florida, \$10.....	25 00
<i>Short Hills</i> —Christ Church, Colored, \$5.95; S. S.,* for Bishop Morris' work, \$20.40.....	26 35	(<i>Northern Liberties</i>)—St. John's, through Indian Hope Association, Indian.....	7 00
<i>South Orange</i> —"Miss S.," for "Mary Kent" Scholarship, St. Mary's School, South Dakota.....	15 00	St. Jude's, Foreign, \$50; Colored, \$50.....	100 00
<i>Tenafly</i> —Atonement S. S.*.....	37 00	St. Luke's, \$1.50; through Wo. Aux., Sp. for Mrs. Williams' Colored work, Florida, \$1.65; through Indian Hope Associa- tion, Indian, \$5.....	8 15
OHIO—\$495.30		St. Mark's, "Mothers' Meeting," Sp. for Miss Mailes, Osaka, Japan.....	3 37
<i>Ashtabula</i> —St. Peter's, through Wo. Aux., for Colored Schools in Georgia.....	5 00	St. Matthew's, through Wo. Aux., Sp. for Mrs. Williams' Colored work, Florida.....	3 95
<i>Berea</i> —St. Thomas', Domestic, \$2.87; S. S.,* \$10.20.....	13 07	(<i>Germantown</i>)—St. Michael's S. S., Dom- estic.....	51 45
<i>Cleveland</i> —Christ Church, of which S. S., Africa, \$5.....	17 50	St. Peter's, through Indian Hope Associa- tion, Indian.....	10 00
Church of the Good Shepherd S. S.,* Dom- estic, \$4.42; Foreign, \$4.42.....	8 84	(<i>Germantown</i>)—St. Peter's, through Wo. Aux., "E. P. S." Sp. for Christ Hospital, Wuchang, \$1,000; Sp. for Mrs. Williams' Colored work, Florida, \$1; through In- dian Hope Association, Indian, \$10.....	1,011 00
St. Paul's, Domestic.....	101 50	St. Stephen's, Domestic, \$188.75; for sup- port of candidate, Divinity School, Pe- tersburg, Va., \$100.....	288 75
W. Howard Mann.....	2 00	(<i>West</i>)—Church of the Saviour, "H. C. B.," for work in the West, \$25; for Miss Carter's expenses, \$15; S. S., for "W. W. Farr" Scholarship, Cape Mount, \$25; through Indian Hope Association, Indian, \$10.....	65 00
<i>Galion</i> —Grace, Colored.....	10 00	(<i>Oxford</i>)—Trinity Church, Crescentville S. S.,* Colored.....	49 89
<i>Gambier</i> —Harcourt S. S., for "Alfred Blake" Scholarship, China.....	40 00	(<i>West</i>)—Trinity Church, for Bishop Hare's work.....	23 16
Church of the Holy Spirit, Sp. for Bishop Brewer's work, Montana, \$5; Sp. for Mr. Cooke's work, Louisville, \$54.53; Sp. for Bishop Thompson's colored work, \$44.55	104 10	Miss Coles, Domestic, \$100; Foreign, \$100. "A Friend," Sp. for Bishop Boone.....	200 00
Missionary Box No. 4,557, Foreign, \$9.31; Missionary Box No. 4,558, Foreign, \$2.55	5 86	Branch Wo. Aux., Freedman's Committee, Sp. for Mrs. Williams' Colored work in Florida.....	15 16
<i>Lima</i> —Christ Church S. S.,* Domestic, of which from Frank A. Fairchild, 25cts.; "Thank Offering," \$5.....	24 75	<i>Pottstown</i> —Christ Church, Domestic.....	40 00
<i>Mt. Vernon</i> —St. Paul's, Foreign.....	7 50	<i>Radnor</i> —Church of the Good Shepherd, Foreign.....	11 02
<i>Norwalk</i> —St. Paul's, from Platt Benedict Fund, Foreign.....	71 71	<i>Upper Providence</i> —St. Paul's Memorial....	31 85
<i>Quarry</i> —S. S., Sp. for "Yung Kiung" Pro- fessorship, St. John's College, Shanghai	2 50	PITTSBURGH—\$2,363.45	
<i>Sandusky</i> —Grace S. S.....	34 89	<i>Allegheny</i> —Christ Church, Domestic.....	33 28
<i>Steuenville</i> —St. Paul's S. S.,* for "Maggie Robinson" Memorial Scholarship, St. John's School, South Dakota.....	41 08	Emmanuel Church, \$9.12; through Wo. Aux., for Mrs. Clarkson's salary, \$10.....	19 12
<i>Warren</i> —Christ Church S. S.,* one class, for colored schools in Georgia.....	5 00	<i>Corry</i> —Emmanuel Church S. S.....	2 50
PENNSYLVANIA—\$3,537.08		<i>Franklin</i> —St. John's, of which Domestic, \$4.86.....	5 86
<i>Andalusia</i> —Church of the Redeemer, For- eign.....	13 41	<i>Greensburg</i> —Christ Church, Domestic.....	24 50
<i>Chadd's Ford</i> —St. Luke's.....	3 22	<i>Meadville</i> —Christ Church, through Wo. Aux., Sp. for Foreign Missionary Fund.....	10 00
<i>Concord</i> —St. John's, \$5.75; Colored, \$3.....	8 75	<i>Meyersdale</i> —Trinity Church, "A. M." 50 cts.; two lady communicants, \$1.20.....	1 70
<i>Clifton Heights</i> —St. Stephen's, Foreign.....	13 00	<i>Pittsburgh</i> —Calvary, through Wo. Aux., Sp. for support of child in St. Mary's Orphanage, in memory "E. N. B.".....	40 00
<i>Conshohocken</i> —Calvary S. S., through In- dian Hope Association, Indian.....	20 00	Christ Church, through Wo. Aux., for Mrs. Clarkson's salary.....	25 00
<i>Jenkintown</i> —Church of Our Saviour, for "R. F. Colton" Scholarship, Bishop Boone Memorial School, China.....	9 74	St. Andrew's, Hon. F. R. Brunot, Dom- estic, \$500; Foreign, \$500; Sp. for Rev. W. A. Fair, \$50; Sp. for Bishop Elliott, \$200; Sp. for Bishop Paddock Hospital, \$100; Sp. for Divinity School, Petersburg, Va., \$100; Sp. for Bishop Thompson's Col- ored work, \$50; Sp. for Bishop Thomp- son for Bishop Green Memorial, \$50; through Wo. Aux., Indian, \$86.03; for sal- ary of Mrs. Clarkson, \$20; Sp. for schol-	
<i>Lower Merion</i> —"A. and M. B.," for Turtle Mountain Indians.....	10 00		
<i>Pequea</i> —St. John's, Domestic, \$5; Foreign, \$5; Colored, \$2.....	12 00		
<i>Philadelphia</i> —Advent, Colored.....	20 00		
(<i>Lower Dublin</i>)—All Saints', Foreign.....	52 75		
All Souls (Deaf).....	10 00		
Calvary, through Indian Hope Associa- tion, Indian.....	1 00		
(<i>Germantown</i>)—Calvary, Domestic, \$200; Indian, \$94.80.....	294 80		
Christ Church, Indian, \$9.50; Colored, \$9.50.....	19 00		
Christ Chapel, Domestic, \$96.10; Foreign, \$49.32; Indian, \$51.01; Colored, \$80.71.....	277 14		
Covenant, through Indian Hope Associa- tion, Indian.....	15 00		
Church of the Holy Comforter, Colored, work in Bishop Thompson's Diocese.....	10 00		
Church of the Holy Trinity, John Bohlen			

arship, Petersburg, Va., \$16; Sp. for Foreign Missionary Fund, \$5.....	1,677 03	mestic, \$3.80; Foreign, \$3.80.....	7 60
St. Paul's, Domestic, \$15; Foreign, \$15....	30 00	Yorkville—Good Shepherd, \$5.32; S. S.,* \$11.58.....	16 90
St. Peter's, \$98.84; through Wo. Aux., for Mrs. Clarkson's salary, \$10.....	108 84	SOUTHERN OHIO—\$469.14	
Trinity Church, of which Domestic, \$207..	282 00	Cincinnati (Walnut Hills)—Epiphany S. S.,* for St. Timothy's School, \$15; St. Agnes' School, \$15.....	30 00
Miss Phillips, through Wo. Aux., for Africa.....	25 00	(Avondale)—Grace S. S.*.....	20 00
Branch Wo. Aux., freight to Africa.....	1 00	Church of the Redeemer.....	8 00
Smethport—Domestic, \$4; Foreign, \$3.50; Colored, \$5.....	12 50	St. Paul's, Foreign.....	11 00
Titusville—St. James' Memorial, Sp. for Bishop Spalding.....	25 00	St. Philip's S. S.*.....	23 05
Uniontown—St. Peter's.....	40 12	Columbus—Church of the Good Shepherd S. S.*.....	53 32
QUINCY—\$78.77		Trinity Church, through Wo. Aux., Africa, \$25; Japan, \$25; Sp. for Bishop Elliott, \$26; Sp. for Bishop Whipple, \$26.....	102 00
Farmington—Calvary.....	10 00	Hillsboro—St. Mary's S. S.*.....	11 97
Galesburg—Grace, Foreign.....	4 54	London—Trinity Church S. S.*.....	8 70
Knoxville—St. Mary's School, \$19.23; for "Bertha Leffingwell" Scholarship, Shanghai, \$40.....	59 23	Marietta—St. Luke's, \$8; Infant Class, \$2. Middletown—Ascension, \$1.45; S. S.,* \$7.78..	10 00
Limestone—Christ Church, Colored.....	5 00	Portsmouth—All Saints', Domestic, \$31.02; S. S.,* Foreign, \$25; Colored, \$25; Indian, \$22.34.....	9 23
RHODE ISLAND—\$421.45		Winton Place—St. Stephen's.....	103 36
Crompton—St. Philip's, Foreign.....	10 50	Worthington—St. John's, \$30; through Wo. Aux., Domestic, \$2.35; Foreign, \$2.34.....	8 35
East Greenwich—St. Luke's S. S., Sp. for scholarship, Utah.....	40 00	Zanesville—St. James' S. S.,* Domestic, \$17.74; Foreign, \$17.78.....	34 69
Manville—Emmanuel Church, Indian, \$24; Colored, \$14; through Wo. Aux., for Mrs. Brent's salary, \$10; S. S.,* Indian, \$13.50; Colored, \$13.50.....	75 00	SPRINGFIELD—\$56.48	
Newport—Trinity Church.....	96 90	Carlyle—Christ Church.....	6 00
Providence—All Saints' Memorial S. S.*.....	51 34	Carrollton—Trinity Church.....	7 53
Christ Church S. S.....	25 00	Champaign—Emmanuel Church S. S.,* of which Foreign, \$2.15.....	10 45
St. Paul's S. S.*.....	14 66	East St. Louis—St. Mary's S. S.*.....	1 50
St. Stephen's (additional) through Wo. Aux., Sp. for Sister Eliza's salary.....	25	Jacksonville—Trinity Church, S. S.,* Domestic, \$15.50; Colored, \$15.50.....	31 00
Warren—St. Mark's S. S.*.....	15 75	TENNESSEE—\$120.31	
Westerly—Christ Church S. S., for Rev. T. S. Tyng's work, Japan.....	86 05	Brownsville—Zion S. S.,* Domestic.....	5 00
Miscellaneous—Tracy and Fred S. Hoppin, Jr.....	6 00	Collierville—Mission S. S.,* Domestic.....	8 00
SOUTH CAROLINA—\$265.60		Columbia—Mrs. George Beckett.....	2 00
Abbeville—Trinity Church, \$13.08; S. S., \$6.92.....	20 00	Knoxville—St. John's, Foreign.....	25 00
Aiken—A. E. Quinby, Japan.....	2 00	Memphis—St. Mary's Cathedral.....	1 50
Anderson—Grace, for Foreign, \$4.45; S. S.,* \$13.....	17 45	Nashville—Advent, Domestic, \$4; Foreign, \$4.....	8 00
Berkeley—St. John's, Domestic, 75cts.; Foreign, 35cts.....	1 10	Holy Trinity, Foreign.....	6 50
Black Oak—Trinity Church, Domestic, \$1.05; Foreign, \$1.65.....	3 30	Pulaski—Church of the Messiah.....	30 00
Camden—Grace S. S.*.....	10 00	Shelbyville—Church of the Redeemer, Domestic, \$1.50; Foreign, \$1.50.....	3 00
Charleston—Calvary, \$2.05; S. S.,* \$4.32.....	6 37	Tullahoma—St. Barnabas', \$10.15; S. S.,* \$16.16.....	26 31
St. Andrew's Parish, from Barker, Magnolia and Magwood Chapels, Domestic, \$9.55; Foreign, \$9.75; Indian, \$4.15; Colored, \$8.66.....	32 11	Williston—Mission S. S.*.....	5 00
Cheraw—St. David's S. S.,* Domestic, \$7.75; Foreign, \$7.75.....	15 50	TEXAS—\$181.56	
"The First Fruits," Indian.....	5 00	Bellville—St. Mary's S. S.....	1 10
Miss J. C. Pritchard, Foreign.....	1 00	Bernham—St. Peter's S. S.....	5 20
Chester—St. Mark's, \$3.10; S. S.,* \$2.19.....	5 29	Jefferson—Christ Church, Domestic.....	4 25
Clarendon—St. Mark's S. S., \$2.91; Mission S. S., \$1.75.....	4 66	La Grange—St. James', \$10; S. S.,* \$20.51..	30 51
Edgefield—Trinity Church.....	1 86	San Augustine—Christ Church, Domestic.....	4 50
Mission.....	10 21	Waco—St. Paul's, "Tithe," Domestic, \$10; Foreign, \$10.....	20 00
Gaffney City—Incarnation, Colored.....	1 70	Woodville—Holy Innocents', Domestic.....	6 00
Graniteville—St. Paul's S. S.*.....	8 57	Miscellaneous—"A Friend," through Wo. Aux., Alaska, \$5; Bishop Holly's work, Haiti, \$5; "Richard Newton" Scholarship, Hope School, South Dakota, \$60; "Dudley Tyng" Scholarship, St. John's College, Shanghai, \$40.....	110 00
Greenville—"In Memoriam," through Bishop Howe, Domestic.....	3 00	VERMONT—\$229.26	
Pendleton—St. Paul's S. S.*.....	6 55	Arlington—St. James' S. S.,* Colored.....	10 25
Plantersville—St. Peter's Chapel.....	8 54	Bennington—St. Peter's, Mission Band, through Wo. Aux., Foreign.....	16 25
Richland—St. John's, \$2.61; S. S.,* of which Domestic, \$1.47; Indian, 84 cts.....	8 82	Bethel—Christ Church S. S.*.....	7 17
Zion, \$3; S. S.,* \$6.20.....	9 20	Burlington—St. Paul's S. S.*.....	109 99
Ridge Springs—Grace S. S.*.....	4 19	Northfield—St. Mary's S. S.*.....	11 60
Rock Hill—Church of Our Saviour, \$6.65; S. S.,* \$19.19.....	25 84	Winoski—Trinity Church S. S.*.....	6 00
Seneca—Ascension Chapel.....	1 00	Woodstock—St. James', Domestic, \$7; Foreign, \$8; S. S., Domestic, \$3.....	18 00
Spartanburg—Advent, "A Few Members".....	3 00	Branch Wo. Aux., Colored Schools in Georgia, \$25; Foreign, \$25.....	50 00
Summerville—St. Paul's S. S.,* Domestic.....	10 00	VIRGINIA—\$1,007.17	
Sumter—Church of the Holy Comforter S. S.*.....	9 30	Alexandria Co.—St. Paul's, "A Member," Domestic, \$20; Foreign, \$20; Woman's	
Trenton—Church of Our Saviour, \$3.19; S. S.,* \$2.35.....	5 54		
Union—Church of the Nativity S. S.,* Do-			

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mestic, of which S. S.* \$5.10.....	60 90
Plain City—St. Paul's Mission, Domestic.....	3 00
Salt Lake City—St. Mark's, Domestic.....	160 00
<i>Nevada.</i>	
Austin—St. George's S. S.,* Domestic.....	24 50
Eureka—St. James', Domestic, of which S. S.,* \$44.....	95 00
Gold Hill—St. John's S. S.,* Domestic.....	12 00
Reno—Trinity Church, of which Girls' School, \$150.25; S. S., \$94.....	275 00
Virginia City—St. Paul's, Domestic, of which S. S.,* \$190.....	254 00

SOUTH DAKOTA—\$55.10*Niobrara Deanery.*

Cheyenne River Mission—St. Stephen's Mission, through Wo. Aux., sale of Indian work, for St. Stephen's Mission	1 00
Pine Ridge Agency—Through Wo. Aux., sale of Indian work.....	50
E. M. Keith, Sp. for Rev. Wm. Allan Fair, Africa.....	24 00
Yanktonnais Mission—Christ Church, Foreign, \$3.90; S. S.* (English) Colored, \$4.50; S. S.* (Dakota) Sp. for St. Mary's Orphanage, Shanghai, China, \$3.40.....	11 80
St. Paul's School, through Wo. Aux., contents Mite Box, for work among Chinamen.....	3 00
<i>Eastern Deanery.</i>	
Canton—Holy Innocents' S. S.,*.....	2 93
Elk Point—St. Andrew's S. S.,*.....	8 00
Parker—Church of the Good Samaritan S. S.,*.....	3 87

NORTHERN TEXAS—\$46.85

Brownwood—St. John's S. S., Domestic.....	7 80
Comanche—St. Matthew's, Mr. and Mrs. W. L. Sartwell, Indian, \$5; Colored, \$5; S. S., Domestic, \$4.70.....	14 70
Paris—Holy Cross S. S.,*.....	5 00
Sherman—St. Stephen's S. S.,* Domestic.....	10 00
Wichita Falls—Mission of the good Shepherd, Colored, of which S. S.,* \$4.85.....	9 85

WESTERN TEXAS—\$75.15

Cuero—Grace, Domestic, \$12.55; Foreign, \$18.15.....	30 70
El Paso—St. Clement's S. S.,* Domestic.....	17 45
Gonzales—Church of the Messiah, Domestic, \$7.50; S. S.,* Foreign, \$7.50.....	15 00
San Marcos—St. Mark's S. S., Domestic.....	5 00
Seguin—St. Andrew's, Foreign.....	7 00

NORTHERN CALIFORNIA—\$83.15

Nevada City—Trinity Church, Domestic.....	20 00
Sacramento—St. Paul's, Colored, \$10.45; S. S.,* Domestic, \$50.40.....	60 85
Winters—St. Stephen's S. S., Domestic.....	2 30

NEW MEXICO AND ARIZONA—\$8.45*New Mexico.*

Sante Fe—Church Holy Faith S. S.,*.....	8 45
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MONTANA—\$133.17

Billings—St. Luke's S. S.,*.....	2 62
Bozeman—St. James', Domestic, of which S. S.,* \$56.70.....	81 45
Deer Lodge—St. James' S. S.,* Domestic.....	14 00
Dillon—St. James', of which Colored, \$4.80; S. S.,* \$30.80.....	35 10

WASHINGTON TERRITORY—\$109.17

Port Townsend—St. Paul's S. S.,*.....	47 25
Seattle—Trinity Church S. S.,*.....	14 60
Sprague—St. Matthew's of which Domestic, \$7; S. S.,* \$10.86.....	17 86
Vancouver—St. Luke's S. S.,* Domestic, \$15; Foreign, \$15.....	30 00

WYOMING AND IDAHO—\$31.70*Wyoming.*

Laramie—St. Matthew's S. S.,* Domestic...	10 00
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Idaho.

Boise City—St. Michael's S. S.....	21 70
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INDIAN TERRITORY—\$2.42

Prairie City—St. John's Mission S. S.,*.....	2 42
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MISCELLANEOUS—\$3,119.28

Interest, Domestic, \$1,404.86; Indian, \$42.50; Foreign, \$1,600.14; Sp. for Jaffa, \$12.50.....	3,060 00
"Anonymous," to be used in the mission field where most needed.....	100 00
"A Friend of Missions," Foreign.....	25 00
Contents of four Lenten Mite Boxes from West Point, of which Clara, \$1.17; Sal-lie, \$1.57; Bessie, \$1.47.....	5 28
A friend in memory, "S. A. J.".....	5 00
"Mrs. W.," Foreign.....	3 00
"A Little Christian Soldier," Sp. for Bishop Boone, China.....	1 00

FOREIGN CONTRIBUTIONS—\$30.00

France, Nice—Church of the Holy Spirit, of which Sp. for Bishop of Nevada, \$5.....	30 00
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LEGACIES—\$2,000.00

N. J., Orange—Estate of Miss Charlotte S. Harrison, Domestic.....	2,000 00
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Receipts for the month.....	49,501 64
Amount previously acknowledged.....	162,618 81
Total Receipts since September 1st, 1886.....	\$212,120 45

APPROPRIATED.

DOMESTIC—(of which for Indian Missions, \$37,203.75; for Missions to Colored people, \$21,077.50,) and one-half central expenses.....	\$187,128 75
FOREIGN—Including amount not provided for last year and one-half central expenses.....	\$132,661 51
Total.....	\$319,790 26

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—In excess of appropriations last year.....	\$6,131 45
Since Sept. 1st, 1886 (of which designated for Indian Missions, \$14,259.24; Missions to Colored people, \$5,624.85), including one-half of general offerings.....	\$103,397 17
FOREIGN—Including one-half of general offerings.....	\$109,528 62
Total.....	\$87,069 07
Total.....	\$196,597 69

Required from May 1st to Sept. 1st, 1887, for Domestic Missions.....	\$77,600 13
for Foreign Missions.....	\$45,592.44

Total.....	\$123,192 57
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